ARABIC RHETORIC

A pragmatic analysis

Hussein Abdul-Raof

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Rhetoric is the flesh and blood of the Arabic language. It is a linguistic means to a pragmatic end. It is a discipline that aims to sharpen up the linguistic skills of speaking and writing. Rhetoric in Arabic illuminates the bridge between syntax and semantics and shows how linguistics, pragmatics, and aesthetics overlap.

Arabic Rhetoric provides an interesting chronological historical account of the birth and development of Arabic rhetorical studies starting from the pre-Islamic period to the twenty-first century. As the present book provides the stylistic mechanisms of Arabic, it can, therefore, be a vital source for learning Arabic as a foreign language since it explains the skilful weaving of Arabic sentences and the stylistic tools needed for effective Arabic discourse. This book is a vital source for contrastive linguistics and literary studies between Arabic and other languages. The tools for contrastive linguistics are available in Chapter 4 that deals with the grammar-based theory of word order in Arabic, with their pragmatic functions, and their distinct communicative functions. This book also aids the reader in contrastive literary analysis in Chapters 5 and 6 which provide an explicated analysis of the aesthetic values of Arabic speech acts and their pragmatic functions.

Arabic Rhetoric is the first research book in English on this intriguing area of Arabic linguistics that has been overlooked by researchers. It is also the first of its kind that tackles pragmatic issues in Arabic and the notion of i^{c}jāz according to the Mu^{c}tazilite and Ash^{c}ari scholastics. These are academic areas of interest to the English-speaking researcher and academic. For this reason, *Arabic Rhetoric* is a valuable source for undergraduate students learning Arabic as a foreign language, for researchers in Arabic, Islamic studies, students of linguistics, and academics.

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PREFACE

Arabic rhetoric is concerned with the semantics of stylistics. It aims to promote the language user's communicative oral and written skills through eloquence criteria which bestow linguistic elegance upon the speech act, and which relay the underlying communicative function of the communicator through the rhetorical principles. It is an extension of Arabic grammar and is interrelated to Arabic stylistics. Arabic rhetoric is concerned primarily with effective interpersonal communication. To deliver an effective speech act requires the delivery of relevant information to the addressee in order to attract his or her attention. Based upon human communication, Arabic rhetoric pays attention to the addressee's psychological and ideological state so that the communicator's message is driven home and received well by the audience. Arabic rhetoric takes into consideration the communicative context of a given discourse activity and accounts for the pragmatic functions of word order change in the Arabic sentence. Arabic rhetoric provides a pragmatic account of linguistic deviation, linguistic structuring, and conversational implicature. It is the discipline that accounts for the communicative event in which the communicator favours a verbal predicate over a nominal predicate or vice versa. It is the linguistic know-how of taking the addressee by surprise through the production of an eloquent speech act that is distinct from the ordinary style and familiar linguistic patterns. It is a discipline that arms the learner with linguistic wit and linguistic powers. Arabic rhetoric provides a pragmatic analysis of the implicatures and the perlocutionary effects of Arabic discourse. In rhetorical studies, the truth of a given speech act may or may not correspond to the external world. Thus, we are concerned with speech acts that are either true or false and those that are neither true nor false. In other words, rhetoric has bridged the gap between logic and language.

The study of Arabic rhetoric requires an in-depth investigation of its three major constituent disciplines: (i) word order (ᶜilm al-maᶜāni) that is concerned with semantic syntax, (ii) figures of speech (ᶜilm al-bayān) that is concerned with

allegorical and non-allegorical significations, linguistic allusion, and linguistic signalling, and (iii) embellishments (ᶜilm al-badīᶜ) that shows the language user how to bestow decorative lexical and semantic features upon his or her speech activity. The three disciplines of Arabic rhetoric are expounded through multifarious examples most of which are from modern standard Arabic. Arabic rhetoric is also concerned with sharpening up the stylistic effectiveness of a given speech act. It is concerned with the linguistic and phonetic elements that downgrade our style and linguistic competence. These are negative linguistic aspects such as semantic and morphological ambiguity, as well as grammatical, semantic, lexical, stylistic, and phonetic incongruity. The present work provides a bird's-eye historical view of Arabic rhetorical studies since the pre-Islamic era and up to the end of the twentieth century. A comprehensive historical account is provided with an informative outline of the research contribution of major Arab rhetoricians. The examples and the rhetorical vocabulary list of the present work are of value to the learner and researcher of Arabic and contrastive linguistics. Interest among Arab scholars in substantiating the notion of iᶜjāz (inimitability) of Qur'ānic discourse has been the major driving force behind the development of rhetorical studies in Arabic. Thus, the study of Arabic rhetoric is also interrelated to Islamic studies and exegesis.

Through rhetoric, we learn the communicative skill of allusion which is a highly effective rhetorical mechanism that employs an implicit signification. If someone asks you about how much your love is towards her or him by saying (كيفَ حُبّك لي ؟ – How is your love towards me?), you need to emotionally and psychologically reassure her or him through a speech act that employs allusion plus simile. Therefore, you need to say:

كعُقدة الحبلِ – Like the knot of the rope.

Thus, you have indubitably informed about your genuine love towards the first speaker. However, had you employed the following two alternative styles of response such as:

1 أُحبُّك كثيراً – I love you so much.

Or:

2 أُحبُّك حُبّاً جمّاً – I love you very much.

your first speech act is not rhetorically effective enough. The same applies to the second style although you have employed two figures of speech which are hyperbole and polyptoton. This is attributed to the fact that the alternative speech

acts are both explicit, i.e., intrinsic. Thus, according to Arabic rhetoric, allusion is the antonym of explicitness which, rhetorically, is not an effective means of communication. An allegorical speech act is more effective than a non-allegorical, i.e., intrinsic, speech act, as in (حلَّ القمرُ في المجلس – The moon has come to the social gathering). This allegorical speech act is a stylistic deviation with an allegorical signification alluding to someone of a high status, a beautiful lady, or someone who is very much liked by the community. Most importantly, this allegorical speech act is rhetorically more effective than its counterpart explicit simile such as (حلَّ فلانٌ كالقمر في المجلس – X has come like a moon to the social gathering). Similarly, the allegorical speech act (هذا سيفٌ – This is a sword) is rhetorically more dynamic than its counterpart the explicit, i.e., non-allegorical, speech act (هذا قلمٌ – This is a pen).

INTRODUCTION

Rhetoric is the flesh and blood of the Arabic language. It is a linguistic discipline that aims to sharpen up and upgrade the linguistic competence of writing and speaking. It provides us, as language users, with the appropriate and effective stylistic mechanisms required for eloquently forceful discourse. Thus, Arabic rhetoric makes language meet the communicative needs of the language user. Rhetoric in Arabic, however, is a distinct discipline from Arabic grammar (see 1.2). Arabic rhetoric is concerned with speech acts which are pregnant with communicative goals. Therefore, it plays a significant role in interpersonal communication. It regulates the relationship between the text producer, i.e. the interlocutor, the speaker, or writer, and the text receiver, i.e. the audience or the addressee such as the listener or the reader. Rhetoric in Arabic combines speech act knowledge with context knowledge. In other words, the communicator analyses the communicative context of his or her speech act with a view to determining whether a given speech act will meet its desired communicative goal. Thus, the speech act is a predetermined communicative activity by its producer. Interpersonal communication, therefore, is not regulated haphazardly. Therefore, rhetoric in Arabic is directly related to the psychological processes of speech acts production and reception. The psychology of communication features saliently in Arabic rhetoric. As language users and text producers, we need our communication to be expressive and forceful. If language is the weapon, words are the bullets. Arabic rhetoric, therefore, is directly related to stylistics which is the bridge between literature and linguistics. However, the major aim of Arabic rhetoric is to enable the learner of Arabic to relay his or her intended communicative meaning to the addressee through the application of rhetorical means and eloquent criteria. Arabic rhetoric is concerned with the truth or falsehood of a given speech act in relation to the external world. Thus, as an approach to communication, Arabic rhetoric is a bridge between logic and language. A speech act may be compatible

or incompatible with the real world and external realities. Similarly, a speech act may be ideologically neutral or biased.

The present book aims to provide an in-depth account of Arabic rhetoric and the pragmatic functions of Arabic speech acts. *Arabic Rhetoric*: *A Pragmatic Analysis* investigates the grammatical, semantic, pragmatic, and aesthetic overlap in Arabic. It provides an informative and in-depth account of ᶜilm al-maᶜāni (word order, i.e., semantic syntax), ᶜilm al-bayān (figures of speech), and ᶜilm al-badīᶜ (embellishments) which are the three constituent disciplines of Arabic rhetoric. The book provides a detailed analysis and a thorough investigation of these three disciplines with examples and their translations, together with a thorough account of the notions of rhetoric and eloquence in Arabic. It also provides an interesting chronological and historical account of the birth and development of Arabic rhetorical studies starting from the pre-Islamic period to the twenty-first century. Over 34 Arab rhetoricians and linguists are listed with a literature review of each scholar and his research contribution to the development of Arabic rhetoric. As the present book provides the stylistic mechanisms of Arabic, it can, therefore, be a useful source of learning Arabic as a foreign language as it explains the skilful weaving of Arabic sentences and the stylistic tools needed for effective Arabic discourse.

Arabic Rhetoric is also a vital source for contrastive linguistics and contrastive literary studies between Arabic and other languages. The tools for contrastive linguistics are available in Chapter 4, which deals with the grammar-based theory of word order and the linguistic notion of the order system in Arabic. The contrastive linguist or researcher will be able to appreciate the relationship between the changes in word order of a given Arabic proposition and their different significations, as well as the pragmatic functions of word order change and their communicative value. The book also makes a brief reference in footnotes to modern European linguistic notions that overlap with Arabic linguistics. The set of tools for contrastive literary analysis is available in Chapters 5 and 6 which provide an explicated analysis of the aesthetic values of Arabic speech acts.

Arabic Rhetoric is the first research book in English on this intriguing area of Arabic linguistics that has been overlooked by researchers. It is also the first of its kind that tackles pragmatic issues in Arabic, which is another academic area of interest to the English speaking student, researcher, and academic. For this reason, *Arabic Rhetoric* will be a vital source for undergraduate students learning Arabic as a foreign language, for researchers in Arabic, Islamic studies, and linguistics, as well as for academics. The book deals thoroughly with the notion of iᶜjāz from a rhetorical perspective according to the two different views of the Muᶜtazilite and the Ashᶜari scholastics. This account which is of great interest to

students and researchers of Islamic studies is, therefore, an added value to the academic content of the present book.

The study of Arabic rhetoric has always been an overwhelming task to both the native Arab and the learner of Arabic as a foreign language. This is attributed mainly to the fact that the three rhetorical disciplines of Arabic rhetoric are explained through Qur'ānic and classical poetry examples, most of which are beyond the grasp of the readers and learners of the twenty-first century. *Arabic Rhetoric* has successfully bridged this learning and research gap and met the academic needs of our modern time. Thus, the reader and learner are enabled to get to grips with the constituent disciplines of Arabic rhetoric. *Arabic Rhetoric* employs examples from modern standard Arabic in order to make the book more accessible to the reader. However, some examples from classical Arabic as well as Qur'ānic Arabic are also provided whenever necessary. These examples, however, are kept to the minimum. To make the study of Arabic rhetoric enjoyable and accessible, a glossary of Arabic rhetorical expressions is provided where 448 useful expressions are listed in English with their Arabic meanings. The marathon of Arabic rhetorical studies is also illuminated with informative details of each stage until our present time. A detailed historical account of each rhetorician is provided in Chapter 2. A summary list of major Arab rhetoricians is also given. Thus, *Arabic Rhetoric* has become a major source of sharpening up the learning and acquisition of Arabic as a foreign language through detailed discussions and multifarious examples. The pragmatic analysis of examples will contribute to the development of the linguistic competence and learning of Arabic as a foreign language. The study of Arabic rhetoric is indispensable to the promotion of the student's communicative competence.

Rhetoric in Arabic illuminates the bridge between syntax and semantics. Through Arabic rhetoric, style becomes the link between the linguistic form and context. Arabic rhetoric is a discipline through which linguistics, pragmatics, and aesthetics overlap. It is a field of study that provides the mechanisms for the skilful weaving of speech acts and the careful handling of the addressee's expectations and contextual probabilities. Rhetoric is a linguistic tool which the language user manipulates in order to praise, dispraise, inspire, influence, or entertain the audience. It is an accurate gauge of one's linguistic competence and stylistic skills. Like the power of magic, rhetoric is a skill that can generate suspense. Like the bullets of the sniper, rhetoric is the weapon of the orator, the sword of the politician, the honey of the negotiator, and the invaluable asset of the poet and the writer. Rhetoric is the field of study that enables the language user to employ effective grammatical constructions that designate incrimination versus non-incrimination of other people and avoid semantic contradiction. Rhetoric is the

discipline that cannot be overlooked in any contrastive analysis between related or unrelated languages. In Arabic studies, rhetoric is a valuable field of knowledge to which linguists cannot afford to close their eyes. In Islamic studies, rhetoric is an essential prerequisite of exegesis without which an exegete cannot be a qualified practitioner. The rhetorical account of allegorical and non-allegorical expressions especially those related to God's epithets in Qur'ānic discourse has been the major criteria in the theological distinction between some schools of thought such as the Mu^{c}tazilites who reject the assignment of human attributes or elements to Allāh and the Ash^{c}aries who take God's epithets literally and assign them to Allāh.

Although Arabists, in general, and specialists in Arabic linguistics, in particular, are intrigued by Arabic grammatical and rhetorical aspects, stylistic patterns and mechanisms in Arabic are awe-inspiring to them as they are for some Arab native speakers. This has been a long overdue academic response to the need for a theoretical investigation of how Arabic works, the relationship between Arabic syntax and semantics, what the pragmatic functions of a given stylistic pattern are, what makes an Arabic speech act more effective, and what stylistic resources Arabic possesses that can elevate the aesthetic value of a given discourse. *Arabic Rhetoric* provides thorough answers to these questions and explains the intimate relationship between text and context, on the one hand, and between the communicator and the addressee, on the other. It introduces the reader to the three major disciplines that constitute Arabic rhetoric. In this way, this book has successfully paved the way for future comparative and contrastive academic studies between Arabic and other European languages in the field of rhetorical studies.

The major objective of *Arabic Rhetoric* is to introduce, for the first time, to the English Arabist, student, and researcher a fundamental field in linguistics, namely Arabic rhetoric, which has captivated Arab linguists and rhetoricians for many centuries up to the present time. Since the first or sixth century, Arab scholars have been passionately involved in research in the quest for the best linguistic means that can define the stylistic features of Arabic, their relevant pragmatic communicative functions, as well as the decorative linguistic elements that make a given style more sublime and leave inspirational impact, i.e., perlocutionary effect, upon the text receiver who is in fact the text processor in any act of communication. This work will be of significant value to non-speakers of Arabic worldwide who are academically interested in Arabic studies as well as to the speakers of Arabic in Europe who have no access to the major sources of Arabic rhetoric. *Arabic Rhetoric* is, therefore, of vital syntactic, semantic, pragmatic, and stylistic value to the students and teachers in departments of Arabic and linguistics in non-Arab countries. Our present work, *Arabic Rhetoric*, has become the first

scholarly contribution to the reader in English that provides an in-depth explicated account of Arabic rhetorical studies that are of academic value to advanced Arabic stylistics and literary criticism. In addition to its theoretical account, the book also provides a comprehensive historical investigation of the birth and development stages of Arabic rhetorical studies from the pre-Islamic period till our modern time.

Arabic Rhetoric provides a valuable academic opportunity for the reader and researcher who are introduced to major Arab rhetoricians like al-Jāḥiẓ who has introduced the text linguistic notion of 'the text within context', i.e. how a speech act unfolds in its own context. In other words, language users have specific communicative functions. This has sparked the beginning of a new level of linguistic analysis. This is referred to as the sentence level pragmatic analysis. Arabic rhetorical studies have attempted to establish the thesis that there is no aesthetic value and no effective discourse without the harmony between the lexical item and its signification, i.e. between the form and content, between the body and the soul. For them, the aesthetic value of a given discourse can be discovered by the human instinct and can be felt and tasted by the native speaker who enjoys linguistic competence and an inborn disposition of an effective discourse. This book also introduces the reader and researcher to other key rhetoricians like al-Jurjāni who introduced the theory of word order which accounts for semantic syntax in Arabic as well as his superb influential research in the rhetorical discipline of [c]ilm al-bayān, and to Ibn al-Mu[c]tazz who is the founder of the rhetorical discipline of [c]ilm al-badī[c].

In order to make this book accessible to the reader, we have explicated all the theoretical aspects of Arabic rhetoric and used examples from modern standard Arabic throughout the book as well as some examples from Qur'ānic and poetic discourses. Chapter 1 sets the scene for the reader and is an induction about the development of Arabic rhetorical studies. Chapter 2 provides a vast panorama of the history of the birth, development, and stagnation periods of Arabic rhetorical studies. It starts from the pre-Islamic period and continues till the end of the twentieth century. This chapter refers chronologically to all the contributors to Arabic rhetorical studies and their research interest such as Ibn al-Muqaffa[c], al-Jāḥiẓ, Ibn Qutaibah, Ibn al-Mu[c]tazz, Qudāmah b. Ja[c]far, al-Rummāni, al-Bāqillāni, [c]Abd al-Jabbār Ābādi, Abu Hilāl al-[c]Askari, al-Qairawāni, Ibn Sinān, al-Jurjāni, al-Zamakhshari, al-Rāzi, al-Sakkāki, and al-Qizwīni, as well as reference to several other rhetoricians. In total, this chapter investigates 34 major classical Arab rhetoricians. Chapter 2 also makes reference to contemporary Arab scholars who have made contributions in Arab rhetorical studies. This chapter also investigates the notion of i[c]jāz (the inimitability of Qur'anic style) and its

impact upon the development of Arabic rhetoric. In addition to this, Chapter 2 accounts for the theological differences between the Mu^{c}tazilite and Ash^{c}ari scholastics and theologians and how the notion of i^{c}jāz has become part of Arabic rhetorical studies. The notion of i^{c}jāz is the womb from which rhetoricians have induced Arabic rhetoric. Thus, this book is also of value to students and researchers in Islamic studies.

Eloquence and rhetoric have been the two key notions in Arabic rhetorical studies. Chapter 3 provides the reader with an insight into these two notions and the distinction between them based on the views of various Arab rhetoricians. In Chapter 4, the book illustrates in a comprehensive academic fashion the first discipline in Arabic rhetoric. This is called ^{c}ilm al-ma^{c}āni that is based on the theory of word order which accounts for semantic syntax in Arabic. Throughout this chapter, examples are provided together with their implicatures and pragmatic functions. The examples in the present work may be referred to as 'speech acts'. A speech act is not an 'act of speech' but rather a communicative activity that is understood in terms of the underlying intention of the communicator. The reader is inducted in Chapter 5 to ^{c}ilm al-bayān which is the second key discipline in Arabic rhetoric. This chapter accounts for simile, allegory, and metonymy which are the figures of speech that are subsumed by this rhetorical discipline. Chapter 5 also investigates cognitive and linguistic allegories in Arabic together with the various kinds of metaphor and hypallage. Similarly, the rhetorical and pragmatic functions of stylistic patterns and figures of speech are explained and supported by examples. Also, the categories, components, features, and forms of each figure of speech are explained. In Chapter 6, the reader is introduced to ^{c}ilm al-badī^{c}, which is the third discipline in Arabic rhetoric. A detailed explicated account of the semantic and lexical embellishments is provided. Because different scholars have used different labels for the same rhetorical function of a given embellishment, we have mentioned in the glossary all the labels given to one particular embellishment. In Chapters 4, 5, and 6, theoretical and practical accounts are provided together with linguistic and rhetorical definitions of all the notions.

All footnotes are placed chapterwise at the end of the book. Some of the footnotes are meant to provide a brief reference to modern European linguistics with regard to certain Arabic linguistic notions. The data employed in this book are examples from modern standard Arabic together with a limited number of examples from the Qur'ānic discourse and Arabic poetry. Due to the fact that Arabic and English are both culturally and linguistically incongruent languages, the translation of some Arabic examples may not mirror the Arabic underlying signification. Therefore, a literal translation may be provided in order to reflect accurately the flavour and the 'foreignness' of the Arabic speech act and the

linguistic or the rhetorical problem involved. The present work also includes a comprehensive glossary of Arabic rhetoric which has been unavailable to the reader. This glossary is of magnificent practical value to Arabic rhetorical and linguistic studies. Throughout the book, we have used the Library of Congress transliteration system which is internationally employed and understood by students and researchers. The book also includes a bibliography that includes the major sources which have been consulted in the present work. The resources listed are of significant research value to the student, the teacher, and the researcher.

Arabic transliteration system

Throughout the present work, the Library of Congress transliteration system has been consistently employed whenever an Arabic expression is quoted. The following table explains the Arabic transliteration system for Arabic consonants and vowels.

Arabic	*Transliteration*	*Arabic*	*Transliteration*
أ	a	ط	ṭ
ء	ʼ	ظ	ẓ
ب	b	ع	ᶜ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	هـ	h
ز	z	و	w
س	s	ي	y
ش	sh		
ص	ṣ		
ض	ḍ		

Arabic short-long vowels and case endings

ا	ā	ـً	-an
ـو	ū	ـٌ	-un
ـيـ	ī	ـٍ	-in
ـَ	a		
ـُ	u		
ـِ	i		

1

PREAMBLE TO ARABIC RHETORIC

1.1 Introduction

The aim of the present chapter is to set the scene for the reader regarding the development of Arabic rhetorical studies and the three disciplines of ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ that constitute Arabic rhetoric. It is, therefore, an induction for the reader who is unaware of the constituent disciplines of Arabic rhetoric. It also provides an outline account of the value of rhetoric in communication and why Arab scholars have been captivated by the study of rhetoric. This chapter also provides brief historical details in order to enable the reader to piece together the development stages of Arabic rhetoric and the contributions made in this field by major Arab rhetoricians. However, a thorough historical investigation is provided in Chapter 2 of this book. The present chapter also guides the reader to the main functions of each rhetorical discipline. The details here, therefore, are a glimpse of Arabic rhetoric which will enable the reader to come to grips with, and appreciate the study of, Arabic rhetoric. Detailed theoretical accounts of the three disciplines in Arabic rhetoric are provided in Chapters 4, 5, and 6. In the meantime, however, we need to learn how rhetoric is different from grammar.

1.2 Rhetoric and grammar

Arabic rhetoric is a different discipline from Arabic grammar. The major differences between the two disciplines are discussed in the following paragraphs.

1 Grammar studies the way words and their component parts combine to form sentences. These sentences may not be meaningful, as in the following sentence:

قطفتُ برتقالة سوداء من شجرة التفاح – I picked up a black orange from the apple tree.

In terms of grammar, this is a grammatical construction. In terms of Arabic rhetoric, this speech act is neither eloquent nor effective. Grammar is, thus, concerned with the rules that govern the linguistic structure and the syntactic relationships that hold among its constituent units. It deals with the conformity of a given sentence with the rules of grammaticality. Arabic rhetoric, however, is concerned with the aesthetic and stylistic mechanisms employed by the language user. It is, therefore, more concerned with interpersonal communication in terms of the emotional, stylistic, and aesthetic aspects in order to achieve a given pragmatic function. Arabic rhetoric distinguishes between eloquent versus non-eloquent, sublime and solid versus unnatural and non-effective style.

2 In terms of Arabic grammar, all the following sentences are grammatical and well-formed.

i الجوُّ صحوٌ اليومَ – The weather is not cloudy today.
ii اليومَ الجوُّ صحوٌ – Today, the weather is not cloudy.
iii جوُّ اليوم صحوٌ – Today's weather is not cloudy.
iv اليومُ جوُّهُ صحوٌ – As for today, its weather is not cloudy.
v اليومُ صاحٍ جوُّهُ – Today, its weather is not cloudy.
vi اليومُ صاحٍ جوّاً – Today, its weather is not cloudy.
vii إنَّ الجوَّ صحوٌ اليومَ – Indeed, the weather is not cloudy today.
viii اليومُ صحا جوُّهُ – As for today, its weather has become not cloudy.
ix صحا جوُّ اليوم – Today's weather has become not cloudy.
x لقد صحا الجوُّ اليومَ – Indeed, the weather has become not cloudy today.

We are not grammatically concerned with the distinct word orders, i.e. the different syntactic structures, of the speech acts enumerated here which have occurred either as nominal as in sentences (i)–(vii) or verbal as in sentences (viii)–(x), nor are we concerned with why the temporal circumstance (اليوم – today) occurs sentence-initially in some of these sentences. Grammar, however, explains to us that (اليومَ – today) in sentence (ii) acts as a foregrounded temporal circumstance, but (اليومُ – today) in sentences (iv)–(vi) and (viii) performs the grammatical function of inchoative. Grammar also provides other details such as (الجوُّ – the weather) in sentences (i)–(ii) is the inchoative whose predicate is (صحوٌ – not cloudy), the noun phrase (جوُّ اليوم – today's weather) is the inchoative made up of a construct noun phrase whose predicate is (صحوٌ), the active participle (صاحٍ – not cloudy) is the predicate in sentences (v)–(vi). Also, in sentence (ix), we have different grammatical functions: (صحا – to become not cloudy) is a verb, (جوُّ – the weather) is the subject, and (جوُّ اليوم – today's weather) is a construct noun phrase.

Grammar also explains the complex structure of sentences like (iv) and (vi). We are informed that (اليومُ – today) in sentence (iv) is the first inchoative, (جوُّهُ – its

weather) is the second inchoative and also a construct noun phrase made up of (جو) and (ه), (صحوٌ – not cloudy) is the predicate of the second inchoative (جوُّهُ), and the noun phrase (جوُّهُ صحوٌ – its weather is not cloudy) is the predicate of the first inchoative (اليومُ). Grammatically, the noun (اليومُ) in sentence (viii) is an inchoative, (صحا – to become not cloudy) is a verb, (جوّهُ – its weather) is a subject which is also a construct noun phrase, and (صحا جوُّهُ – its weather became not cloudy) is a verbal sentence acting as the predicate of the inchoative (اليومُ).

However, from an Arabic rhetoric perspective, the speech acts mentioned here represent distinct context-sensitive stylistic patterns. As rhetoricians, we need to implement different tools of analysis in order to investigate the structures given earlier. Arabic rhetoric assigns the role of al-musnad ilaihi to (الجوّ) in sentences (i), (ii), (vii), and (x); (جوّ) in sentences (iii) and (ix); and (اليومُ) in sentences (iv)–(vi) and (viii). Thus, we are mainly concerned with the context of each stylistic pattern, the reasons why a specific pattern is favoured over the others, and the interpersonal circumstances that have influenced the communicator to employ one pattern rather than the other in the light of the psychological and ideological state of the addressee.

3 Although Arabic grammar refers to lexical items that are foregrounded or backgrounded as in sentences (ii), (iv)–(vi), and (viii) shown earlier, we are not informed why such grammatical processes have taken place when reference is made to the lexical items' grammatical function. Arabic rhetoric, however, provides an illuminating pragmatic account and the communicative reasons of the grammatical processes that have affected a given lexical item such as foregrounding and backgrounding (see 4.7, 4.8.2.5, 4.8.2.6.2, and 4.9.2.4), ellipsis (see 4.8.2.2, 4.9.2.3, and 4.10.1.2.2), the employment of stress particles, the occurrence of a nominal or a verbal syntactic construction (see point 5 in this list), the shift from verbal to nominal structure within a given sentence, and morphological change, i.e. the occurrence of a lexical item in the active participle rather than the passive participle form or vice versa (see point 5 later in the list).

4 Rhetoric in Arabic is primarily concerned with the signification of a given lexical item and its connotative meanings. Arabic rhetoric, therefore, is not concerned with the grammatical functions of sentence constituents, i.e. with the words that constitute a given sentence. Rhetoric, therefore, is a means for an effective communication (see 1.3). The distinction between rhetoric and grammar can be further demonstrated by the following examples:

الجوُّ جميلٌ – The weather is nice.
بدأ الشتاءُ – Winter started.
للجامعة القديمة بابٌ – There is a door for the old university.

According to Arabic rhetoric, the lexical item (الجوُّ – the weather) in the first example has the rhetorical function of modified (mawṣūf) and (جميلٌ – nice) performs the role of an adjective. In the second example, the verb (بدأ – started) is also an adjective and (الشتاء – winter) is modified according to Arabic rhetoric. Similarly, in the third example, the lexical item (باب – door) enjoys the rhetorical function of an adjective while the expression (للجامعة القديمة – for the old university) is modified. Similarly, the lexical items (جميل), (بدأ), and (للجامعة القديمة) are assigned the rhetorical function of al-musnad (see 4.9) while the lexical items (الجو), (الشتاء), and (باب) have the rhetorical function of al-musnad ilaihi (see 4.8).

For Arabic grammar, however, the first example is a nominal sentence consisting of (الجوُّ – the weather) which has the grammatical function of an inchoative (mubtada') and (جميلٌ – nice) which performs the grammatical role of a predicate (khabar) which is also called al-na^{c}t. The second example is a verbal sentence which has the verb (بدأ – started) whose subject (fā^{c}il) is (الشتاء – winter). The third example is a nominal sentence which involves foregrounding and backgrounding. Grammatically, the lexical item (باب – door) is a backgrounded inchoative (mubtada' mu'akhkhar) while the expression (للجامعة القديمة – for the old university) is a prepositional phrase that performs the grammatical function of foregrounded predicate (khabar muqaddam). Thus, the modifier, i.e. adjective (al-ṣifah), in rhetoric is not the same as the epithet, i.e. (al-na^{c}t), in grammar.

5 While grammar attempts to explain the grammatical functions through grammatical rules and the grammatical relations that hold between the constituents of a given sentence, rhetoric is concerned with semantic syntax and the pragmatic values of word order change in a given sentence. It aims to illustrate the semantic and communicative significations of a given speech act taking into consideration the pattern of the sentence, its context of situation, and the psychological and ideological state of the mind of the speaker. Rhetoric, therefore, makes a distinction between verbal and nominal speech acts. But so does Arabic grammar. However, grammar is mainly concerned with the diagnosis of the syntactic categories such as verb + subject or subject (inchoative) + verb (predicate). However, for Arabic rhetoric, the speaker produces a verbal or a nominal sentence according to his or her state of mind and the attitude towards his or her addressee. Thus, the psychology of language and speech production can feature more prominently in rhetoric than in grammar. Accordingly, Arabic rhetoric is primarily concerned with interpersonal communication. In the light of rhetorical analysis, the communicator chooses to produce a verb-initial speech act or a speech act with a main verb in order to highlight the semantic componential feature of continuity and progression (al-ḥudūth wal-tajaddud) that is embodied by the verb that either

occurs sentence-initially or as a predicate after its subject, as in the following sentences:

يأكل زيدٌ الطعام ويشرب القهوة – Zaid eats the food and drinks the coffee.

Or:

زيدٌ يأكل الطعام مرّة في اليوم وسالمٌ يشربُ القهوة مرّةً في اليوم
Zaid eats food once a day and Sālim drinks coffee once a day.
ينزل المطرُ في الشتاء – Rain comes down in winter.

However, the nominal sentence that occurs without a verb designates a permanent state and, therefore, reflects the semantic feature of permanency (al-thubūt) of a prototypical attitudinal or characteristic feature of someone or something. This is achieved through the employment of active participle, as in the following sentences:

الشاعرُ مادِحٌ لنفسه ذامٌ لغيره – The poet praises himself and dispraises others.
الكذابُ خادعٌ لنفسه – The liar deceives himself.
العِلمُ نافِعٌ – Knowledge is useful.
المعلم إنسانٌ فاضلٌ – The teacher is a man of great favour (upon others).

The semantic feature of continuity reflects a permanent state of something or someone. This has been achieved through the employment of the active participle forms above (مادح – one who praises), (ذام – one who dispraises), (خادع – one who deceives), (نافع – some thing that benefits), and (فاضل – someone with great favour upon others). The semantic feature of continuity can also be related to a lexical clue, as in the following sentence:

إنّ الطلاب في الجامعة – Students are in the university.
إنّ الصِدقَ مفيدٌ – Truthfulness is useful.
إنّ المتقين في جنّاتٍ ونهرٍ – Indeed, the righteous will be among gardens and rivers, Q54:54.

The semantico-grammatical processes of continuity versus permanency are evident in the grammatical process of shift from the verbal to the nominal sentence, as in:

يُخادعونَ اللهَ وهو خادعُهُم – They deceive God, but He is deceiving them, Q4:142.
We are told by Arabic grammar that this speech act is made up of two units: unit 1 is a verbal sentence (يُخادعونَ الله – They deceive God), and unit 2 is a nominal sentence. (هو خادعُهُم – He is deceiving them.)

However, we are not told why this shift from the verbal to the nominal has taken place in the two units of the speech act mentioned here. Arabic rhetoric

explains to the reader why the shift from the verbal to the nominal pattern has taken place. We are told that for pragmatic reasons, the communicator has employed the verbal sentence in the first unit in order to express the semantic componential feature of continuity and progression of (الخُداع – deceiving) on the part of the hypocrites. However, to highlight the semantic feature of permanency and state of overwhelming success and omnipotence of God, the nominal pattern is employed in the second unit. This also applies to the following sentence:

إنا سخرنا الجبالَ معه يُسبحنَ بالعِشي والإشراق – We subjected the mountains with him exalting in the afternoon and sunrise, Q38:18.

where the communicator has employed the verb (يُسبحنَ – to glorify) to designate continuity and progression of the action of (التسبيح – glorification) on the part of the subject noun (الجبال – the mountains) in some parts of the day.

Thus, if I want to influence my student's judgement about the usefulness of Arabic rhetoric for them throughout their life as speakers of Arabic as a foreign language, I have to say:

البلاغة نافعة للطلاب – Rhetoric is useful for students.

However, if I want to highlight the usefulness of Arabic rhetoric for the students but not necessarily throughout their life, I produce a different speech act:

البلاغة تنفع الطلابَ – Rhetoric is useful to students.

6 Although we are informed by Arabic grammar about interrogative sentences and that the letter (أ) is an interrogative particle that can occur before the negative particle (لم), we are not told about the communicative probabilities of the answer to an interrogative pattern with a negated verb, as in:

ألم يساعدك زيدٌ ؟ – Did not Zaid help you?

The answer can either be with (بلى) or (نعم) which both mean (yes) in English. Arabic grammar does not explain the difference between these two answers. Arabic rhetoric, however, explains the different pragmatic significations of the two possible answers. If the addressee answers with (بلى), he or she means (Yes, indeed, Zaid helped me). If the addressee answers with (نعم), he or she means (No, Zaid did not help me).

7 Arabic rhetoric is concerned with the implicatures of a given speech act. In rhetorical studies, a statement is pregnant with implicatures that echo the communicator's state of mind or attitude towards his or her addressee. The inaccurate deciphering of the message by the addressee results in misunderstanding. For instance, when I say (ما زال الجوُّ بارداً – the weather is still cold), the addressee may

either say (فعلاً ، هذا صحيح – indeed, that is true) if he or she takes my speech act literally. However, if he or she immediately reacts to my statement by closing the window without even saying anything, he or she has in fact understood the conversational implicature of my speech act correctly. Thus, understanding the implicature of a speech act keeps the channels of communication open. Grammar, however, is not concerned with this linguistic phenomenon.

8 Although Arabic grammar informs us about the occurrence of a given noun in the definite or indefinite form, we are not told about this stylistic preference and its semantic signification. Arabic rhetoric, however, provides the pragmatic reasons for this linguistic phenomenon, as in the following sentence:

إنَّ المتقين في جناتٍ وعيون – Indeed, the righteous will be among gardens and springs, Q51 : 15.

Arabic grammar explains that this is a nominal sentence consisting of the particle (إنَّ) and the inchoative (المتقين – the righteous) + the predicate (في جناتٍ ونهرٍ – will be among gardens and rivers) which is a prepositional phrase. We are not told why the nouns (جنات – gardens) and (عيون – springs) occur in the indefinite form. Arabic rhetoric, however, explains that the pragmatic function of indefiniteness is to highlight glorification and multitude (al-ta^cẓīm wal-takthīr) of the indefinite noun. For more details on definiteness and indefiniteness, see 4.8.2.3, 4.8.2.4, 4.9.2.1, and 4.9.2.2.

9 For Arabic grammar, the following speech act is grammatical.

زيدٌ رجلٌ براغماتيكي لكنه يعاني من الشيزوفرينيا – Zaid is a pragmatic person but he suffers from schizophrenia.

However, for Arabic rhetoric, this sentence is non-eloquent because the communicator has employed loan words such as (براغماتيكي – pragmatic) and (الشيزوفرينيا – schizophrenia) which should be replaced by eloquent Arabic words (واقعي) and (فصام (إنفصام) الشخصية) respectively.

10 Arabic rhetoric is concerned with the interpersonal relationship between the text producer, i.e. the communicator, and the text receiver, i.e. the addressee. Grammar is not concerned with this pragmatic function of linguistic communication.

11 Arabic rhetoric is concerned with word-, sentence-, and text-level analysis while grammar is concerned with sentence-level analysis only.

12 Arabic rhetoric is concerned with discourse analysis. Grammar is not. For instance, the position of the verb in the following sentences leads to different

pragmatic functions:

i ؟ أتزور سيف – Are you going to visit Saif?
ii ؟ أسيف تزور – Is it Saif that you are going to visit?

Arabic grammar classifies the two sentences mentioned here as interrogative. However, Arabic rhetoric assigns distinct pragmatic effects for them, i.e., the two sentences are pregnant with implicitly distinct communicative functions. In the first sentence, the communicator urges the addressee to abandon his or her plan of visiting (سيف – Saif) because of other important matters; thus, the verb (تزور – to visit) is foregrounded. However, the communicator in the first sentence does not harbour any thing bad against (سيف) as a person. In the second sentence, the communicator resorts to a different stylistic strategy whereby he or she foregrounds the noun (سيف) in order to remind the addressee that (سيف) does not deserve the planned visit, i.e. the communicator does not like (سيف).

1.3 The role of rhetoric

Research in Arabic studies outside the Arab world has been focused primarily upon general theoretical linguistics. There has been considerable interest in Arabic grammar, in particular, and numerous resources on Arabic linguistics and grammar are available to the English-speaking reader or researcher. However, most recently, during the last three decades, scholars have shown interest in applied semantics which investigates translation problems. Yet, applied semantics is not pure theoretical semantics. Sadly, no interest has been shown by scholars in other vital areas of linguistics such as semantics,[1] pragmatics,[2] stylistics, or rhetoric. Arabic, indeed, suffers from a serious research gap in these three fundamental areas of language and communication. There are no significant contributions that can be of value to the reader or the researcher in Arabic studies. In Arabic rhetoric, however, syntax, semantics, and pragmatics have become inextricable. Rhetoric is a linguistic discipline that deals with discourse analysis at the sentence level but can also deal with the other two levels of analysis – the word and the text levels. Arabic rhetorical studies have taken a well-defined theoretical shape which encompasses three independent yet interrelated disciplines: ᶜilm al-maᶜāni (word order, i.e. semantic syntax), ᶜilm al-bayān (figures of speech), and ᶜilm al-badīᶜ (embellishments). It is worthwhile to note here that early Arab rhetoricians and linguists have not distinguished between these three different disciplines of rhetoric. These three disciplines have been referred to interchangeably until al-Sakkāki (d. 626 H) in the seventh Hijrah century has introduced this

clear-cut distinction. Rhetoric enjoys a vital role in our social life as language users. It is an invaluable means for us whether as text producers or text receivers. If you need to praise someone or pass a scornful remark upon your political opponent, rhetoric will come to your aid. If you need to rebut an opponent's claim or substantiate your argument, rhetoric can shoulder your task and support you through dialectical mannerism. We, as addressees, can be influenced by the impact of rhetoric. It is an influential linguistic instrument in eulogies, elegies, diatribes, and harangues. This has been evident in political and religious debates during the close of the first and early second Hijrah centuries in which there have been no well-established written theoretical rules. Rhetoric has become a necessary linguistic tool for effective speeches and the mastery of eloquence in Arabic discourse.

1.4 The order system in Arabic rhetoric

Rhetoric is defined by Arab rhetoricians as the compatibility of an eloquent discourse to context (muṭābaqat al-kalām limuqtḍā al-ḥāl maᶜa faṣāḥatihi) and is attributed to cognition and to elegant discourse. It is the highest level of discourse when the lexical items are selected and ordered accurately in a given proposition.[3] Arab rhetoricians also argue that rhetoric is concerned with the order system (al-naẓm), whereas the elegance of discourse (jamāl / ḥusn al-kalām) is concerned with the impact of a speech act upon the addressee's behaviour.[4] Therefore, rhetoric is concerned with the semantics of stylistics because one of its major objectives is the clarification of the features of effective discourse. Thus, rhetoric and the order system have become two sides of the same coin. The expression 'order system' is a jargon employed by the Ashᶜari scholars while their opponents, the Muᶜtazilites, employ the expression 'eloquence' (al-faṣāḥah) as a parallel jargon when reference is made to the notion of iᶜjāz (inimitability of Qur'anic style). The order system is the linguistic map and discoursal A–Z equipment through which the language user can employ lexical items coherently and be able to achieve semantic harmony among the lexical items employed in a given proposition and their significations so that each lexical item can echo accurately the intended signification and mirror precisely the required message and its communicative function. Thus, the order system has become an integral and embedded component of the study of Arabic rhetoric, in general, and of the notion of iᶜjāz, in particular.

Arab rhetoricians like al-Jāḥiẓ (d. 255 H), Ibn Qutaibah (d. 276 H), and Qudāmah (d. 337 H) have shown interest in the order system in Arabic and its impact in communication and vital role in effective discourse. For them, the order

system represents the harmony between the lexical item and its signification. For Ibn Qutaibah, for instance, the notion of the order system (al-naẓm) in Arabic means the 'casting' of lexical items. In other words, it is the formulation of words and joining them together in an accurate system and establishing harmony between them and their meanings until both the lexical items and their meanings flow smoothly without unnaturalness, lexical incongruity, or verbosity. Similarly, al-Rummāni (d. 386 H) has also shown similar interest in the relationship between the lexical item and its meaning that leads to an elegant order system and well-formedness.[5] However, al-Jāḥiẓ and al-Rummāni add that discourse should not involve lexical items with phonetic incongruity but rather that it should be coherent and smooth enough to pronounce.

The views regarding the lexical item and its meaning expressed by the rhetoricians mentioned earlier have also been held by al-Khaṭṭābi (d. 388 H). For al-Khaṭṭābi, i^{c}jāz is attributed to the order system as well as the eloquence of the Qur'ān's elegant order system, well-formedness, and meanings. According to al-Khaṭṭābi, one of the most significant prototypical characteristics of the order system is that the lexical item employed should be compatible with context and that it should take into consideration the psychological background and state of the addressee. Thus, al-Khaṭṭābi draws our attention to the theoretical outline of the order system which is known later on as the theory of word order (^{c}ilm al-ma^{c}āni) in Arabic rhetorical studies. For al-Khaṭṭābi, a given lexical item or its signification has no linguistic or communicative value without an effective order system. For him, the order system is a portrait of the lexical items interacting with their significations. Al-^{c}Askari (d. 395 H) also accounts for the harmony between the lexical item and its meaning. This reflects the influence of al-Jāḥiẓ, Ibn Qutaibah, and al-Khaṭṭābi on his research. For al-Bāqillāni (d. 403 H), the lexical item is an important component of the order system and is regarded as the driving force for meaning. He also claims that eloquence of a discourse is not based on its lexical items only but rather on its order system. Like his predecessors, al-Bāqillāni gives parallel importance to both the lexical item and its signification. The word, for him, is the vehicle that conveys meaning, i.e. its main objective is to clarify the meaning. Al-Bāqillāni agrees with al-Khaṭṭābi that the order of words in a given proposition reflects the order of significations in the communicator's mind. Thus, the notion of the psychological and ideological state of the text producer and the audience has begun to emerge in rhetorical studies.

Similarly, ^{c}Abd al-Jabbār Ābādi (d. 415 H) has expressed tremendous interest in al-Khaṭṭābi's views and made a significant contribution to the order system in Arabic. ^{c}Abd al-Jabbār Ābādi adds that syntax should be involved in the realization of an elegant order system. For him, the lexical item performs a given

semantic and pragmatic function. When the place of a given word in a sentence changes, its communicative function changes, too. Later on, ʿAbd al-Qāhir al-Jurjāni (d. 471 or 474 H) provides his comprehensive theory of order system based on the views of al-Khaṭṭābi. Al-Jurjāni claims in his *Dalāʾil al-Iʿjāz* that the effectiveness of discourse is hinged upon the order system, that the iʿjāz of Qur'ānic style is attributed to its order system, and that the effectiveness of a given discourse is not attributed to its constituent lexical items but rather to the significations of the lexical items. The order system, for al-Jurjāni, aims to make our discourse both grammar-based and grammatically acceptable. It also enables us, as language users, to be aware of grammatical conventions and not to deviate from them. His account of the order system has signalled the birth of the theoretical framework of semantic syntax in Arabic. His approach towards the order system and the relationship between the word and its meaning has been adopted by al-Zamakhshari (d. 538 H), al-Rāzi (d. 606 H), and al-Qizwīni (d. 739 H). Al-Qairawāni (d. 463 H) has also shown interest in the study of lexical items and their communicative significations and claims that the word is the body whose soul is meaning. He holds the view that there is a strong relationship between the lexical item and its signification. These views have also been held by Ibn Sinān al-Khafāji (d. 466 H).

1.5 The order system and iʿjāz

There are different views held by different rhetoricians with regards to the notion of iʿjāz. For al-Rummāni (d. 386 H), for instance, āyah-final expressions and assonance are prototypical features of the iʿjāz of Qur'ānic genre. This is counter to the view held by other rhetoricians such as al-Jāḥiẓ who have attributed the notion of iʿjāz to the order system of Qur'ānic Arabic. For other rhetoricians such as ʿAbd al-Jabbār, Ibn Qutaibah, and al-Khaṭṭābi, the notion of iʿjāz is also attributed to the order system of Qur'anic genre. For al-Jurjāni, the iʿjāz is attributed to both Qur'ān-bound stylistic features and its order system but not to the Qur'ān's individual lexical items or their significations. In other words, the notion of iʿjāz for al-Jurjāni is not attributed to the lexical items' linguistic, semantic, or phonetic features but rather to the Qur'ān's ad hoc order system. Thus, iʿjāz, for al-Jurjāni, is attributed to both the order system and eloquence since the notion of eloquence is not attributed to individual lexical items. This illustrates that interest in the linguistic feature of word order and its correlation with the notion of iʿjāz has attracted both Muʿtazilite and Ashʿari rhetoricians.

1.6 Research in Arabic rhetoric

Interest in rhetoric has led to the emergence of three different categories of people: government office clerks, scholastics, and linguists. The reader will also be introduced in Chapter 2 to the second half of the second Hijrah century as the period of time during which rhetoric has become directly related to context, i.e. the emergence of the notion of text and its interrelation to context as well as the introduction of the notion of text typology.[6] The mastery of rhetorical skills has led to the evolution of a new elite class in the social hierarchy, namely government office clerks who occupy sensitive government posts. Oratory skills and debate techniques cannot be mastered competently without rhetorical competence. These skills are hinged upon effective discourse and sublime style. Thus, another new group of people known as the scholastics has emerged and has had a significant impact upon Arabic rhetorical studies. Most importantly, we have witnessed the reference to semantic syntax in Arabic in the early years of the third Hijrah century. However, semantic syntax has not yet taken a well-defined theoretical shape. This is referred to as the order system (al-naẓm) at this stage and is concerned with the interrelation between syntactic patterns and their semantic values and communicative functions. References to the linguistic notion of order system can be regarded as the seeds which have come to fruition through the introduction of the theory of word order in the fifth Hijrah century. With the introduction of semantic syntax, pragmatic principles have been also introduced into this theoretical field. In other words, the juxtaposition of the constituent units of a given proposition is context-sensitive and pragmatically motivated. Rhetoricians have continued their interest in other notions such as well-formedness, eloquence, and whether the form of the lexical item takes priority over its signification. Although rhetorical studies have been mostly restricted to word level, discourse has also been at the centre of rhetorical analysis. Discourse, in terms of rhetoric and meaningfulness, is of four major categories:

1 a discourse that is phonetically and semantically well-formed;
2 a discourse that is phonetically well-formed but semantically ill-formed;
3 a discourse that is semantically well-formed but phonetically ill-formed;
4 a discourse that is both semantically and phonetically ill-formed.

It is worthwhile to note that the second half of the third Hijrah century marks the beginning of Arabic rhetorical studies at the textual level. This form of rhetorical textual analysis has featured in Ibn Qutaibah's *al-Shiʿr wal-Shuʿarāʾ* in which he investigates poetic discourse and provides an account of the structure of

the poem, its major themes, the intentionality of the poet, the descriptive aspects of the poem, and the symbolic values involved – its beginning, middle, and end. The third Hijrah century marks a historical epoch in Arabic rhetorical studies. The three disciplines of Arabic rhetoric have been interlocked with each other until the third Hijrah century when ^{c}ilm al-badī^{c} gains its independence and becomes a rhetorical discipline in its own right after it has been unfairly placed as a subsidiary component of ^{c}ilm al-bayān. The first spark of hope has been felt by ^{c}ilm al-badī^{c}. A critical thesaurus of a limited set of 18 embellishments has been written in an attempt to refute the claim that these embellishments have not been known to pre-Islamic and post-Islamic prose and poetic text producers. Although this thesaurus does not provide clear-cut criteria for the distinction between the two major categories of embellishments, it has been widely welcomed and taken on board by some contemporary and later linguists and rhetoricians. However, inconsistency has marred this new research initiative: The discipline of al-badī^{c} has involved rhetorical features, i.e. metaphor and metonymy, that are part of the discipline of al-bayān. In the seventh Hijrah century, Arabic rhetoric is divided into three clear-cut major disciplines: ^{c}ilm al-ma^{c}āni, ^{c}ilm al-bayān, and ^{c}ilm al-badī^{c}. However, this is not the end of the story. Some rhetoricians still do not recognize ^{c}ilm al-badī^{c} as an independent rhetorical discipline. Ibn al-Athīr (d. 637 H), for instance, recognizes only the rhetorical discipline of ^{c}ilm al-bayān. For him, the other two disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-badī^{c} should be subsumed under ^{c}ilm al-bayān. Also, prominent rhetoricians such as al-Zamakhshari (d. 538 H), al-Rāzi (d. 606 H), and al-Sakkāki (d. 626 H) do not recognize ^{c}ilm al-badī^{c} as an independent discipline of Arabic rhetoric. However, rhetoricians like Ibn al-Mu^{c}tazz (d. 296 H), Qudāmah (d. 337 H), and al-^{c}Askari (d. 395 H) have recognized the independent status of ^{c}ilm al-badī^{c}. Other rhetoricians such as ^{c}Ali al-Jurjāni (d. 392 H) continue to confuse the rhetorical features of ^{c}ilm al-bayān with other features that belong to ^{c}ilm al-badi^{c}.

The impact of linguists on rhetorical studies has remained fairly limited. Grammarians and linguists of both the Baṣrah and Kūfah schools have made a modest contribution to the development of Arabic rhetorical studies. Their major interest has been limited to well-formedness and effective style. However, the influence of the scholastics on the development of Arabic rhetorical studies has continued vigorously. Our methodical historical investigation in Chapter 2 introduces the reader to the emergence of the Arab scholastics and their research interest in rhetoric. The opposing views of the Mu^{c}tazilite and the Ash^{c}ari scholars have significantly enriched Arabic rhetorical studies.

The scholastics' research interest has focused on the substantiation of the notion of i^{c}jāz (inimitability) of Qur'ānic discourse. This interest has led to the emergence of the controversial notion of al-ṣarfah (aversion) and inevitable polarity in theological points of view. The Ash^{c}aris claim that the i^{c}jāz of Qur'ānic discourse is not attributed to al-ṣarfah notion but rather to Qur'ān-bound linguistic and rhetorical features that are beyond the human faculty's ability to produce in a sublime style identical to that of the Qur'ān. Among the diction and linguistic features of Qur'ānic discourse, the Ash^{c}ari scholars refer to assonance, naturalness, linguistic, semantic and phonetic congruity, textual harmony, and thematic sequentiality. However, the Mu^{c}tazilite scholastics claim that it is possible for an Arab to produce a style similar to that of the Qur'ān but Allāh has dissuaded the Arabs from doing so. Although the Mu^{c}tazilite and Ash^{c}ari scholastics hold distinct theological views on the notion of al-ṣarfah, both research camps, as rhetoricians, exegetes, grammarians, or theologians, have been rigorously engaged in rebutting the claims made against Qur'ānic discourse such as its ill-formedness, ungrammaticality, and poor style. Rhetorical research in i^{c}jāz has become now firmly established. However, most of their concern has been related to ^{c}ilm al-badī^{c} rhetorical features like the various modes of al-jinās and lexical harmony in terms of āyah-final expressions. It is around this time that the first spark of the theory of word order or al-naẓm has flown up when the scholastic Mu^{c}tazilite scholars referred to the order system in Qur'ānic discourse and its interrelation to the notion of i^{c}jāz. This reference to order system has opened up the window for the development of a full fledged theory of word order that has established a link between syntax, semantics, and pragmatics. In the light of Arabic rhetorical studies, the notion of i^{c}jāz has been taken into account in terms of dissuasion, genre, diction, divine secrets, word order, employment of embellishments, linguistic congruity, semantic and phonetic features of the lexical item, and linguistic, phonetic, and stylistic features of the proposition. It is worthwhile to point out here that in terms of i^{c}jāz, the Mu^{c}tazilite scholars employ the expression 'al-faṣāḥah' meaning 'eloquence' whereas the Ash^{c}ari scholars use the expression 'al-naẓm' meaning 'order system'. Therefore, the two expressions of al-faṣāḥah and al-naẓm have been employed interchangeably by the Mu^{c}tazilites and the Ash^{c}aris.

Critical analyses of comparative poetic discourse have also emerged during the fourth and fifth Hijrah centuries. The main interest of these comparative studies is the investigation of the rhetorical features of poetry and metre, the distinction between prose and poetic discourse, the rhetorical features employed by two poets, and the rhetorical and stylistic mistakes made by some poets.

Descriptive accounts of poetic discourse have also appeared outlining the stylistic techniques employed by a given poet. Other scholars, however, have worked on a practical-based approach to rhetorical studies listing a number of rhetorical features.

The second half of the fifth Hijrah century marks another historical epoch in Arabic rhetorical studies. The theory of semantic syntax has come to light for the first time in the history of Arabic linguistics together with a well-defined discipline of ʿilm al-bayān. This is called the theory of ʿilm al-maʿāni (word order) which is a grammar-governed theory that has established a bridge between syntax and rhetoric, on the one hand, and between syntax and pragmatics, on the other. At a later stage, the theory of word order and the discipline of ʿilm al-bayān have been put into practice and applied to Qur'ānic discourse. From the sixth Hijrah century up to the present time, a stagnation period has started in Arabic rhetorical studies. Prose and poetic discourses have also been marked by unnaturalness which echoes the ineffective application of Arabic rhetorical system. Arab rhetoricians have shown interest in al-badīʿ poetry or what is known as al-badīʿiyyāt. Also, intellectual stagnation has led to the emergence of summaries, commentaries, and simplified summaries of predecessors' works rather than the engagement in serious critical research activities in Arabic rhetoric.

Distinction between the notions of eloquence and rhetoric has been made by linguists. Scholars expressed different points of view about the function of each notion. Some scholars hold the view that rhetoric is the whole, whereas eloquence is only a small part of the whole, or that eloquence is concerned with the form of the lexical item and its meaning, whereas rhetoric is concerned with signification only. Whereas rhetoric is concerned with sentence-level analysis and the achievement of well-formedness and elegant word order, eloquence is concerned with word-level analysis and the endowment of discourse with beauty and elegance. Other scholars, however, have not made any distinction between the notions of eloquence and rhetoric.

Interest in the prototypical features of eloquence and effective discourse has continued at varying degrees throughout the history of Arabic rhetorical studies. Some serious research has been done that has dealt with the criteria of and distinction between eloquent lexical items and effective discourse, the distinction between congruent and incongruent discourse, the different levels of congruity, whether assonance in Qur'ānic discourse is subservient to meaning or vice versa, and whether assonance is a positive or a defective feature of a given discourse. As eloquence is concerned with word-based analysis, research has focused on the major criteria of a given eloquent lexical item. This includes its phonetic congruity, i.e. whether it involves any incongruent sounds or whether a given lexical

item is marked by euphony or cacophony. In Qur'ānic discourse, for instance, without euphony cadence cannot be established. The study of eloquence also deals with stylistic oddity that deals with inkhorn terms that are linguistically impure linguistic expressions. Although modern standard Arabic allows the use of neologisms or calques, such as (qiṭa^{c} ghiyār – spare parts), (al-waḍ^{c} al-rāhin – the status quo), and (ḥarb istinzāf – war of attrition) that are loan translations of foreign words in Arabic and are considered as eloquent, loan words or neologisms such as (wāyar – wire), (rādyo – radio), (helikobter – helicopter), and (bāṣ – bus) are considered as non-eloquent and ineffective discourse tools. Thus, eloquence enables us, as language users, to avoid unacceptability and stylistic oddity at the word level. Eloquence is also concerned with semantically ambiguous lexical items. In order to achieve eloquent Arabic speech acts and stylistic acceptability, eloquence rules urge the Arabic language user to:

1 employ the lexical item in a disambiguating context;
2 avoid the odd and inappropriate usage of a given word;
3 avoid grammatical and morphological incongruity that leads to violation of syntactic norms;
4 avoid phonetic incongruity that leads to distasteful sounds; and
5 avoid stylistic complexity that leads to misunderstanding and difficulty in text processing on the part of the addressee.

Eloquence has also been investigated in the light of word order and how the communicator can attain many other elegant meanings through different word orders of the same proposition. Arab rhetoricians have also associated effective language with eloquence and some have held the view that eloquence is not attributed to a lexical item or its meaning but rather to the word order in which a particular lexical item is employed. Thus, some Arab rhetoricians are concerned with word level analysis of eloquence while others have dealt with eloquence at a discourse level. There are three aspects of eloquence: eloquence of the lexical item, eloquence of the proposition, and eloquence of the communicator. Arab rhetoricians have diagnosed non-eloquence in terms of deviation from Arabic morphological rules, stylistic unacceptability, phonetic incongruity, and distasteful sounds. They have also accounted briefly for the phenomenon of stylistic unacceptability and its related linguistic factors which are semantic ambiguity, unfamiliar usage, inaccurate usage, morphological incongruity, and foreign lexical items.

Arabic rhetoric is a characterisation of Arabic written and spoken discourse. It is concerned with the compatability of a given text, which can be a single lexical item, a proposition, or a text of any length, with its surrounding context provided

that eloquence criteria are adhered to. Rhetoric, therefore, establishes the bridge between text and context, on the one hand, and opens the channels of communication between the communicator and his or her addressee, on the other. Arabic rhetoric is primarily concerned with effective discourse and has a number of criteria such as:

1 the selection of eloquent lexical items;
2 well-formedness of the proposition;
3 the selection of an appropriate style that appeals to the psychological and ideological state of the audience;
4 the employment of an effective introduction and conclusion;
5 the production of a psychologically influential discourse upon the text receivers.

Rhetoric, as a linguistic mechanism, enables the Arab communicator to express himself or herself through various figures of thought and avoid amphigouri. The communicator aims to employ an effective discourse in terms of well-formedness and manipulate linguistic acts in any allegorical, simile, or metonymy mode of discourse. Arabic rhetoric is a linguistic discipline and is grammar-based especially in ᶜilm al-maᶜāni which literally means the various significations achieved by syntax. In other words, it is the study of semantic syntax together with the pragmatic functions which a given proposition entails. Thus, rhetoric is also a semantically and pragmatically based discipline. Although Arabic is a verb-subject-object language, it favours the reverse of this unmarked order to a subject-verb-object order for rhetorical and pragmatic purposes. When the communicator wants to highlight a noun (phrase), this is placed sentence-initially. In Arabic rhetoric, al-musnad ilaihi is placed before the verb for its high communicative value. For instance, in Qur'ānic discourse, when allusion is made to God's omnipotence and the leitmotif of monotheism, al-musnad ilaihi is foregrounded, as in (اللهُ أنزل مِن السماء ماءً – God has sent down rain from the sky, Q16:65) and (اللهُ خَلَقَكُم ثمَّ يتَوفاكُم – God created you and then He will take you in death, Q16:70) where the sentence-initial noun (اللهُ – God) is al-musnad ilaihi. Arabic rhetoric is also concerned with semantic notions such as the denotative and connotative significations of the lexical item rather than its form, phonetic constituents, or grammatical function. This is evident in the rhetorical notion of 'restriction'. For instance, in (جاء الرجُلُ – the man came) the lexical item (جاء – to come) is considered as a 'modifier', i.e. an adjective, and (الرجل – the man) is 'modified', i.e. described, while in grammar (جاء – to come) is a 'verb' and (الرجل – the man) is a 'subject'.

1.7 Disciplines of Arabic rhetoric

Arabic rhetoric consists of three major disciplines: ^{c}ilm al-ma^{c}āni (word order), ^{c}ilm al-bayān (figures of speech), and ^{c}ilm al-badī^{c} (embellishments). Initial and very brief reference to the order system, on which word order theory is based, has been made during the first Hijrah century by grammarians. The order system is still at this period of time a crude theoretical linguistic notion. More interest in the order system of Arabic has emerged during the first half of the third Hijrah century. However, this notion is still in its infancy stage without any feasible theoretical framework. Then, during the end of the fourth and the early years of the fifth Hijrah centuries, the order system has been employed in rhetorical studies but it is used as a synonym to eloquence. The initial foundation of word order has been laid down during this time. Reference to word order has been made by many linguists and rhetoricians. None of them, however, has managed to make available a coherent and elaborated theoretical framework until the second half of the fifth Hijrah century. During this time, a fully fledged theory of word order has emerged that is grammar-based but semantically and pragmatically oriented whose approach is the sentence level of language. Word order has become an independent rhetorical discipline that is concerned with the changes in the order of sentence constituents for different pragmatic purposes. Word order has, thus, become an investigation of language in context. According to word order, the constituent units of a proposition can be rearranged in order to achieve specific pragmatic effects and various communicative functions. Thus, inverted orders of the lexical items can lead to various pragmatic interpretations. Arabic allows the occurrence of different orders of lexical items in a given proposition. The communicator can employ a number of linguistic mechanisms to provide inverted orders such as definiteness, indefiniteness, thematic structures, negation, the use of affirmation particles, ellipsis, asyndeton, foregrounding, backgrounding, verbosity, the different modes of al-jinās, and simile.

The theory of word order involves the study of eight parts. The first part is called reporting, which is concerned with sentences whose propositional content can be either true or false (see 4.5). In terms of rhetorical studies, a proposition consists of two units: al-musnad ilaihi and al-musnad. The reporting mode of discourse provides either known or unknown information to the addressee. Thus, the psychological and ideological state of the addressee is taken into account by the communicator. Reporting statements have several pragmatic functions. They may be used to express impotence, to plea for mercy, to advise someone, to express remorse, to praise someone, to rebuke, warn, threaten, or instruct someone, and to express disapproval of something. A reporting mode of discourse can be

linguistically affirmed by some affirmation tools such as the particle (إنّ), the initial (لـ), conditional (أمّا), the future letter (سـ), affirmative (قد), and the use of (إنّما). There are two other affirmation linguistic techniques that are employed in a reporting speech act. These are the use of a nominal sentence without a main verb and the use of a noun-initial sentence. Reporting in Arabic is also analysed in terms of the ideological state of the addressee. There is either an open-minded, a sceptical, or a denier addressee. For each kind of addressee, the communicator is required to employ specific linguistic techniques in order to make his or her speech act effective and forceful enough on the addressee.

The rhetorical mode of reporting is conditioned by the circumstances of the addressee. If the addressee is open-minded, affirmation linguistic tools are not required. This is to win the hearts and minds of the audience who are ideologically open to conviction and are willing to believe the communicator's premise. However, if the addressee is sceptical of the thesis put forward to him or her, it is recommended that only moderate use of affirmation tools be employed. If the addressee denies the communicator's thesis and there is a sharp ideological gap between the communicator and the addressee, we, as text producers, are recommended by Arabic rhetoric to employ linguistic affirmation tools excessively. However, the communicator may depart from the rhetorical modes of reporting. This can take three forms:

1 when an open-minded person is addressed as if he or she were a sceptic;
2 when an open-minded person is addressed as if he or she were a denier;
3 when a denier is addressed as if he or she were an open-minded person.

Arabic allows some degree of flexibility in the order of sentence constituents, especially the placement of a given sentence unit initially or finally. The semantically oriented grammatical patterns of foregrounding and backgrounding are reporting propositions that are central to the order system (al-naẓm) in Arabic and are employed by the communicator for rhetorical effects and pragmatic functions (see 4.8.2.4, 4.8.2.5, and 4.9.2.4).

Informing is the second component of the rhetorical discipline of word order. However, informing is not described as true or false because the informing speech act does not involve anything that already exists such as wishing or hoping. There are two modes of informing. The first mode is request informing which includes several modes of discourse such as the interrogative, imperative, prohibition, the vocative, and wish. The second mode of informing is the non-request informing which includes praise and blame, astonishment, hope, and oath speech acts (see 4.6).

The theory of word order is also concerned with the linguistic and pragmatic functions of the subject, which is referred to as al-musnad ilaihi in Arabic rhetorical studies (see 4.8). Syntactically, al-musnad ilaihi occurs as the subject of an active voice sentence, the subject of a passive voice sentence, the subject of inna and its set, the subject of kāna and its set, and the inchoative which has a predicate. The sentence constituent of al-musnad ilaihi can occur as an explicit pronoun, a common noun, an abstract noun, a demonstrative pronoun, and as a relative pronoun. For pragmatic reasons, the communicator employs al-musnad ilaihi to clarify, glorify, confirm, specify, raise suspense of the addressee, to affirm a fact, and to generalise. The sentence constituent of al-musnad ilaihi can be foregrounded or backgrounded and can also be ellipted. However, the ellipsis of al-musnad ilaihi is undertaken to achieve specific pragmatic functions such as praise, blame, immediate reaction, fear, and known information. The definiteness of al-musnad ilaihi is also to achieve particular pragmatic functions such as known information and common knowledge. As language users, Arabic rhetoric enables us to appreciate the distinction between general negation and partial negation as a rhetorical role undertaken by al-musnad ilaihi noun phrase. The communicator needs to employ effective grammatical constructions that designate incrimination versus non-incrimination of other people and avoiding propositions which entail semantic contradiction. This is made possible for us through the pragmatic function of specification which al-musnad ilaihi noun phrase plays in a given sentence. We are informed by Arabic rhetoric that al-musnad ilaihi noun phrase is placed sentence-initially to affirm that the action denoted by the verb is not performed by al-musnad ilaihi but rather by someone else, to affirm that the action denoted by the verb is not done by al-musnad ilaihi but without incriminating someone else, and to affirm that the action denoted by the verb is done by al-musnad ilaihi without ruling out the fact that someone else may have also been involved in it.

The other component that is accounted for by the rhetorical discipline of word order is al-musnad which is the rhetorical label of the predicate in Arabic grammar. Syntactically, al-musnad occurs in both verbal and nominal sentences and its major grammatical functions include being the verb in a verbal sentence, a noun predicate in a nominal sentence, the inchoative of a thematic construction, the predicate of inna and its set, and the predicate of kāna and its set. The sentence constituent of al-musnad occurs as definite or indefinite. When al-musnad occurs as definite, it performs the pragmatic functions of restriction, specification, and reference to information that is partially known to the addressee. However, when al-musnad occurs as indefinite, it performs the pragmatic functions of giving new information to the addressee, glorification, praise, and blame. The sentence

element of al-musnad can be foregrounded in order to achieve the pragmatic function of specification or clarification (see 4.9).

The grammatical status and role of the verb is also accounted for by the theory of word order. Rhetorically, the verb is investigated in terms of being transitive or intransitive, the relevant sentence constituents that co-occur with the verb, the stylistic patterns of the sentence, the verb's position in the sentence, conditional and hypothetical sentences, and the possible arrangements of lexical items that occur with the verb (see 4.10). Restriction is another mode of reporting discourse which is also part of the rhetorical discipline of word order (see 4.11). In Arabic rhetoric, restriction involves two ends: the restricted and the restricted-to. Syntactically, restriction occurs after the exception particle (إلّا), after the exception particle (إنَّما), before the co-ordination particle (لا), and after the co-ordination particles (بل) and (لكنْ). Restriction is achieved by a number of linguistic tools such as (لا/ما), (إنَّما), and (لا/بل/لكنْ). In Arabic rhetoric, the mode of restriction can also be achieved through the foregrounding of a sentence constituent, the detached pronoun, and the definite article. In terms of word order approach, restriction can be subdivided into two major categories: intrinsic and supplementary. Rhetorically, restriction performs a number of pragmatic functions such as specification, succinctness, affirmation, drawing the addressee's attention, and an indirect reference to an implicature. Another important component of word order is the cohesion element in Arabic sentences. This involves the conjunction with the particle (و – and) and zero conjunction (see 4.12). Conjunction is a semantically based grammatical process. Grammatically, conjunction with (و) is required in the following linguistic contexts:

1 when the two reporting sentences are nominal;
2 when the two reporting sentences are verbal;
3 when two or more sentences are informing (especially when they are imperative constructions);
4 when the first sentence is informing and the second is reporting.

Arabic also allows the ellipsis of the conjunctive element (و) for some pragmatic reasons such as lexical affirmation and semantic affirmation. Rhetorically, disjunction is allowed in Arabic if there is a conceptual relatedness between the two propositions and also when the two sentences are not related. The theory of word order also accounts for three stylistic techniques. These are:

1 succinctness which is concerned with propositions that are expressed by a minimal number of words without giving rise to ambiguity;

2 verbosity which is concerned with providing more details to the addressee without causing boredom;
3 moderation which is an in-between stylistic mode of discourse that requires a balanced use of lexical items in a given proposition that are just enough to express one's thought (see 4.13).

The study of figures of speech that is referred to as ᶜilm al-bayān is the second major discipline in Arabic rhetorical studies. In Arabic rhetoric, this involves three main figures of speech: simile, allegory, and metonymy. In a simile proposition, we have the likened-to, the likened, the simile feature, and the simile element as simile components. In Arabic, we have various kinds of simile such as single, multiple, compound, synopsis, detailed, effective, reverse, and implicit simile. Arabic rhetoric provides four categories of simile: perceptible – perceptible, cognitive – cognitive, cognitive – perceptible, and perceptible – cognitive. Pragmatically, simile is employed in Arabic for clarification, identification, praising, and blaming (see 5.3). The second figure of speech in Arabic rhetoric is allegory which can be either cognitive or linguistic. In Arabic rhetoric, allegorical, i.e. non-intrinsic, signification as well as non-allegorical, i.e. intrinsic, signification are investigated. In allegory, we are introduced to the semantic link that holds between the denotative meaning and the allegorical meaning together with the two possible clues available which are lexical or cognitive. The relationship between the verb and its allegorical subject takes various semantic forms provided there is a cognitive clue that can be discerned by the addressee. These semantic relationships are those such as cause, time, place, morphology, and subject/object (see 5.4.2.1). In terms of Arabic rhetoric, linguistic allegory is divided into metaphor and hypallage. Metaphor consists of three major components which are the borrowed-from, the borrowed-to, and the borrowed. Arabic rhetoric accounts for various kinds of metaphor such as explicit, implicit, proverbial, enhanced, naked, and absolute (see 5.4.2.2.1.2). The second form of linguistic allegory is hypallage in which the semantic relationship is not based on similarity. In Arabic, hypallage occurs in a number of semantic relationships such as causality, result, whole-to-part, part-to-whole, generalisation, non-restriction, obligation, and past–future. The third major element in ᶜilm al-bayān is metonymy that is employed for succinctness and implicit reference to someone or something. However, the use of metonymy should not result in semantic ambiguity in which case the addressee is unable to discern the communicator's underlying communicative function; thus, the pragmatic effect is not hit on the head by the speech act. In Arabic rhetoric, we encounter three categories of metonymy which are metonymy of an attribute, metonymy of a modified, and metonymy of an affinity (see 5.5).

The third major discipline in Arabic rhetorical studies is ^{c}ilm al-badī^{c} which provides an investigation of Arabic embellishments that are employed by the text producer to beautify his or her discourse. These include semantic embellishments (see 6.4.1) and lexical embellishments (see 6.4.2). Arab rhetoricians have accounted for several semantic embellishments in Arabic such as antithesis, multiple antithesis, chiasmus, paronomasia, hyperbole, epanodos, asteism, affirmed dispraise, conceit, observation, dialectical mannerism, rhetorical question, personification, oxymoron, irony, shift, and epizeuxis. There are also various lexical embellishments such as al-jinās (which is also referred to as al-tajnīs), assonance, onomatopoeia, zeugma, metabole, alliteration, tail-head, and head-tail.

In the following chapter, the marathon of Arabic rhetoric is accounted for. We shall deal with the historical development of Arabic rhetorical studies and the birth of the three major Arabic rhetorical disciplines: ^{c}ilm al-ma^{c}āni, ^{c}ilm al-bayān, and ^{c}ilm al-badī^{c}.

1.8 Prominent rhetoricians

We aim to provide in this section a list of the most prominent classical rhetoricians who have made significant contributions to Arabic rhetorical studies and successfully managed to develop the three disciplines of Arabic rhetoric. Although the names listed here are thoroughly discussed in Chapter 2, the present section aims to provide an accessible list to the reader of the elite rhetoricians. These rhetoricians are Ibn al-Muqaffa^{c} (d. 143 H), al-Jāḥiẓ (d. 255 H), Ibn Qutaibah (d. 276 H), Ibn al-Mu^{c}tazz (d. 296 H), Qudāmah (d. 337 H), al-Rummāni (d. 386 H), al-Khaṭṭābi (d. 388 H), al-Bāqillāni (d. 403 H), ^{c}Abd al-Jabbār Ābādi (d. 415 H), b. Ṭabāṭabā (d. 322 H), ^{c}Ali al-Jurjāni (d. 392 H), al-^{c}Askari (d. 395 H), Ibn Sinān (d. 466 H), ^{c}Abd al-Qāhir al-Jurjāni (d. 471 or 474 H), al-Zamakhshari (d. 538 H), al-Sakkāki (d. 626 H), and al-Qizwīni (d. 739 H).

2

HISTORICAL REVIEW

2.1 Introduction

This is an in-depth investigation of the odyssey of Arabic rhetoric. The present discussion aims to provide a thorough historical account of the birth and development of Arabic rhetoric as well as the subsequent stages of research in this field until the end of the twentieth century. This chapter provides the prototypical features related to rhetorical studies represented by prominent scholars and their research contributions in Arabic rhetoric as well as the impact they have made upon further rhetorical studies. Also, an outline of each written contribution and a comparative analysis with other contributions will be made in order to provide an insight into the sources of influence and the chains of development in rhetorical studies. According to our historical account, rhetorical studies have been through three major historical phases: 1 birth, 2 development, and 3 stagnation. The twentieth century period falls within the third phase. The historical period of development, however, signifies the growth of research in Arabic rhetoric during which major research contributions have been made and whose theses are felt in modern European linguistic tradition. The conclusion of the present chapter will also make a brief footnote reference to this interesting inter-cultural research interest. To simplify the historical marathon for the reader, a summary of scholars' works up to the end of the twentieth century will be given in the conclusion of this chapter. Historical reference to scholars' date of birth or death will be made in the Hijrah century until the nineteenth century.

2.2 The birth of rhetorical studies

During the pre-Islamic period, there has been no written set of rhetorical criteria that can be employed as guidelines for an effective discourse or be used as a characterisation of an effective text producer.[1] Rhetorical judgement has been primarily based upon personal linguistic appreciation of a given proposition or a speech

act. During the pre-Islamic and Islamic eras, there have been only basic observations known to the Arabs. Pre-Islamic poets (shuᶜarā’ al-jāhiliyyah), for instance, used to give critical comments on each other’s poetry in terms of meaning, selection of words, and stylistic effectiveness. For instance, al-Nābighah al-Dhubyāni (d. 18 years before the Hijrah) acted as the referee for effective poetic style and meaning. For him, it is rhetorically more effective to describe the swords by the expression (يبرُقن بالدُجى – they sparkle in darkness) and not by (يلمعنَ في الضحى – they twinkle in the forenoon) because guests come more often at night time than during the day. Similarly, the expression (يقطرن دما – dripping with blood) is less effective than (يجرين دما – flowing with blood) because the former denotes ‘a limited number of people killed by the fighter’s sword’ while the latter signifies ‘the pouring down of blood from the large number of people killed by the fighter’s sword’. These are al-Nābighah’s critical rhetorical comments on some of Ḥassān b. Thābit’s poetry. Other well-known poets such as Zuhair b. Abi Sulmā and al-Ḥuṭai’ah also used to edit their poems linguistically and rhetorically and review their own poems several times, changing some words, adding and taking out some verses in the same poem, checking its linguistic and rhetorical incongruity, and perfecting its rhyme before they finally deliver it in its final shape to their audience. These linguistic and rhetorical observations can be considered the cornerstone of the birth of Arabic rhetoric. The pre-Islamic poetry, for instance, is marked by several rhetorical devices and embellishments such as metaphor, metonymy, pun, and simile.

The early Islamic period of the first Hijrah century is also characterised by the absence of written rhetorical rules and interest in rhetorical research. However, the Prophet and his companions have been aware of effective discourse and sublime style and have aimed for linguistic congruity and eloquence in their speech acts. In terms of rhetorical studies, the Omayyad era has witnessed two major developments:

1 The birth and development of political, exhortatory and gathering oratory which is a vital aspect of rhetoric. The most well-known orators of this period are Ziyād, al-Ḥajjāj, Zaid b. al-Ḥusain, Saḥbān Wā’il, Ghailān al-Dimishqi, al-Ḥasan al-Baṣri, and Ṣuḥār al-ᶜAbdi. The first definition of Arabic rhetoric can be traced to this period of time when Muᶜāwiyah asked the orator Ṣuḥār al-ᶜAbdi: ‘How do you define rhetoric?’ Ṣuḥār replied: ‘Succinctness’. ‘And what is succinctness?’, Muᶜāwiyah asked. ‘To answer promptly and to speak accurately’, Ṣuḥār responded.
2 The emergence of political and ideological debate about the current political system as well as theological issues related to different schools of thought.

During this period, different religious and political trends appeared such as Omayyads, Shi'ism, Kharijites, Mu^{c}tazilites, and fatalists. Eloquence and highly effective language have, therefore, become ever more vital communicative tools required for both debate and poetry.

2.3 Development of rhetorical studies

The end of the first Hijrah century and early second Hijrah century have witnessed the emergence of three different categories of people who are concerned primarily with rhetoric and eloquence:

1 Poets and government office clerks (al-kuttāb) or (kuttāb al-dawāwīn) who are interested in sublime style and effective texts in writing official letters and correspondence for the head of state.

2 Scholastics and orators who are concerned with teaching debate and oratory skills and stress the significance of effective discourse and eloquence of speech. During the Omayyad period, there have been different groups of scholastics who are mainly concerned with theological argumentation and heated debates which used to take place in Baṣrah, Kūfah, and Baghdād mosques. The audience are mostly impressed by the debater who is armed with elegant oratory skills of rebutting, can employ highly eloquent and effective discourse, and is fully aware of effective techniques of argumentation such as rebuttal of opponent's thesis with substantiating evidence, and examples as well as anti-thesis. For instance, al-Ḥasan al-Baṣri (d. 110 H) has taught his student ^{c}Amru b. ^{c}Ubaid debate and oratory skills. The Mu^{c}tazilites, however, are interested in Greek, Persian, and Indian rhetorical traditions pertaining effective discourse.

3 Grammarians and linguists who are concerned with morphology, grammar, and rhetoric. A group of grammarians and linguists has emerged such as al-Khalīl b. Aḥmed al-Farāhīdi (100–175 H) and his student ^{c}Amru b. ^{c}Uthmān known as Sībawaihi (d. 180 H) who refers to a limited set of rhetorical features during their analysis of grammatical problems. Moreover, reference to rhetorical features has been made by other grammarians like Yaḥyā b. Ziyād b. ^{c}Abd Allāh known as al-Farrā' (d. 207 H) who has written *Majāz al-Qur'ān*, and al-Aṣma^{c}i (d. 211) who has written a book on al-jinās.

Serious interest in rhetorical studies has begun to take some shape during the second Hijrah century after the Islamic conquests during the Abbasid period led the Arabs to come into contact with non-Arab peoples. Mixing with non-Arabs has, to some extent, undermined the linguistic competence of the Arabs. As a

result, the standard of effective style in both written and spoken discourse has dropped. Thus, relying on own linguistic competence and judgement has neither been reliable nor sufficient enough in the characterisation of a given effective speech act or text producer. This phenomenon has alarmed linguists and grammarians and prompted them to lay down some form of written grammatical rules to regulate the Arabic language. Sībawaihi has written his famous grammar thesaurus *al-Kitāb* in which reference is made to some linguistic features that can influence the signification of a given proposition. These linguistic features have later on become part of the rhetorical discipline of ᶜilm al-maᶜāni (word order)[2] (see 4.4). Among the linguistic features that Sībawaihi refers to and which can have rhetorical impact upon the discoursal communicative functions of the proposition are foregrounding, backgrounding, ellipsis, conditional, interrogative, and negative syntactic structures. He has also noted that such structures have undergone a change in their word order that can generate a change in their propositional content. This is the first recorded reference to word order change that is semantically oriented, has pragmatic functions, and is a rhetorical feature of Arabic discourse. Foreign language influence has also been the main reason that has prompted other Arab linguists to lay down the first written set of rhetorical rules. An informative account of prominent scholars who have contributed to the development of Arabic rhetorical studies is provided in the following paragraphs:

Abu ᶜUbaidah Maᶜmar b. al-Muthannā[3] *(110–209 or 213 H)* Abu ᶜUbaidah Maᶜmar b. al-Muthannā has written *Majāz al-Qur'ān*. Although this book is mainly concerned with Arabic grammar, it refers briefly to Arabic rhetorical aspects such as the rhetorical feature of metaphor. Thus, the foundation of the rhetorical discipline of ᶜilm al-bayān (figures of speech) can be traced back to Ibn al-Muthannā whose ideas have attracted the interest of other future rhetoricians.

Al-Aṣmaᶜi (d. 211 H) Al-Aṣmaᶜi has also written a book on al-jinās in which he refers to various rhetorical features including the linguistic/rhetorical feature of shift (al-iltifāt). The early years of the Abbasid period have also been characterised by the emergence of the notion of iᶜjāz around which there has been debate between men of letters and the scholastics. As a result of this debate, we witness the birth of al-ṣarfah[4] notion which is introduced by Ibrāhīm b. Saiyār al-Naẓẓām (d. 231 H) and later on challenged by al-Jāḥiẓ, al-Bāqillāni, and al-Rāzi. During this early period of the Abbasid time, the Arabs have been well aware of rhetorically effective discourse and comments are often made on eloquence and rhetoric. Translation into Arabic from various foreign languages during this period has also flourished. We have seen the translation of various disciplines from Persian, Latin, and Greek into Arabic or, at times, into Syriac.

Ibn al-Muqaffa^{c} (d. 143 H) Ibn al-Muqaffa^{c} for instance, translated from Persian, various political and literary books, and from Greek, Aristotle's *Organon*[5] (384–322 BC). A translation centre called *Dār al-Ḥikmah* (the House of Wisdom) has been established, and many books from Persian, Greek, and Hindi are rendered into Arabic. This has led to major public awareness of foreign thought and culture. Ibn al-Muqaffa^{c} has also managed to establish a new literary style in writing known as *al-uslūb al-muwallad* (the style of the non-native speaker of Arabic) which is characterised by clarity, explicitness, and accurate selection and usage of lexical items. He is also known for having a rational approach to rhetoric and is influenced by the scholastics and foreign rhetorical tradition such as the Greek notion 'for every speech act, there is a given context', i.e. relating text to context, meaning (likulli maqāmin maqāl).[6] Ibn al-Muqaffa^{c} defines rhetoric as 'succinctness'. In terms of rhetorical studies, he is known for a number of positive contributions such as:

1 his proposal for the use of moderate verbosity in party and reconciliation speeches;
2 the introduction of the stylistic notion of ḥusn al-istihlāl (elegance of introduction) in prose;
3 the introduction of text typology where discourse is divided into debate, argumentation, protest, response, rhymed prose, poetry, public speeches, and letters which, in his view, should all be characterised by succinctness;
4 the introduction of the notions of eloquence and context of situation with regards to succinctness and verbosity.

Ibn al-Muqaffa^{c} is also influenced by the Mu^{c}tazilites' views on effective discourse, such as the employment of nice eloquent words, non-repetition, avoiding the skilful weaving of initial clichés like (أولستَ تعقل / أولستَ تفهم – don't you understand that . . .), ((الّي) استمع مني – listen to me), and ياهذا/ياهناه – O you), avoiding foregrounding and backgrounding, accurate usage of lexical items in their linguistic structures, clarity in meaning that is compatible with the level of understanding and the psychological and ideological state of your addressee, and avoiding foreign and non-eloquent words and complex propositions. Obviously, these are the criteria required for orators, prose writers, and poets and which represent a mixture of foreign and Arab views on effective discourse. Among other Mu^{c}tazilite rhetoricians are al-^{c}Attābi and Bishr b. al-Mu^{c}tamir (d. 210 H). Bishr is well-known for his *Ṣaḥīfah* (a booklet) in which he has laid down the criteria of a good orator and effective discourse.

During and after Ibn al-Muqaffa^{c}'s lifetime, a new social class has emerged known as kuttāb al-dawāwīn (government office clerks) who are talented, skilful

in effective style and prose techniques, and aware of foreign works and literature, especially Greek works. There has been competition among those talented stylisticians to secure a post in a government office. Thus, there has been a need for techniques of elegant styles. Ibn al-Muqaffa^{c} has managed to produce two books in this field to serve the current need in stylistics. He has written *al-Adab al-Ṣaghīr* and *al-Adab al-Kabīr*. They have formed a kind of a literary school of prose which aims for effectiveness and excellence in style techniques through stylistic procedures such as an elegant introduction, careful selection of linguistic patterns, careful selection of eloquent lexical items with effective overtones, and morphological and phonetic congruity. Ibn al-Muqaffa^{c} has, therefore, introduced structural patterning of Arabic discourse such as opening and closing as well as the structure of different text types.

One of the government office clerks known as Ja^{c}far b. Yaḥya al-Barmaki is promoted to a ministerial post thanks to his talent in eloquence and rhetorical skills. During this period, we have begun to see more mature definitions of rhetoric. Ja^{c}far, for instance, defines rhetoric as 'any proposition which is natural, not complex and whose constituent lexical items are well-selected, effectively employed, and unambiguous'.

Effective style in poetry is also related to rhetorical studies. While the Omayyad poets preserved the pre-Islamic themes and norms, the Abbasid poets have become more influenced by city dwelling and foreign culture ideas. Abu al-^{c}Atāhiyah (d. 211 H), for instance, demands that the style and language of poetry be simplified so that ordinary people can understand it and so that its message reaches out to the hearts of the general public. However, the majority of poets, such as Abu Tammām (d. 231 H), call for the employment of effective style in poetry through embellishments and other rhetorical features such as metaphor and simile. Poets and government office clerks are not the only group of people who are concerned with rhetoric and eloquence. During the end of the first Hijrah century and the early second Hijrah century, a group of mutakallimūn (scholastics/rational theologians) has emerged whose interest is in teaching debate and oratory skills through the employment of effective style.

Al-Jāḥiẓ (150–255 H) Abu ^{c}Uthmān b. Baḥr b. Maḥbūb al-Jāḥiẓ is a well-known Mu^{c}tazilite rhetorician during the first quarter of the third Hijrah century and is the founder of Arabic rhetoric. He has written a book *al-Bayān wal-Tabyīn* in 230 H which echoes both Arab and foreign views as well as the Mu^{c}tazilite views on effective discourse. One can also notice Bishr's influence on al-Jāḥiẓ who quotes Bishr's *Ṣaḥīfah* in full. Al-Jāḥiẓ has also reiterated the Mu^{c}tazilites' views on effective discourse, such as context of situation, the circumstances and psychological and ideological state of the addressee, the notion that words on their own

cannot have a psychological impact upon the addressee without knowing his or her circumstances in order to employ the most suitable words for him or her, how to employ succinctness and verbosity in oration, repetition in discourse, permission of succinctness in letters, verbosity in oration, phonetic congruity of words, consonance among words of a given proposition, morphological incongruity, unnaturalness in a given speech act, the semantic notion that synonyms have different denotative meanings, effective role of the word's sounds, the vital role of assonance and its psychological impact on the text receiver, importance of Qur'ānic quotations to elevate the effectiveness of discourse, evasive response, and employment of embellishments and rhetorical devices such as metonymy, sarcasm, and simile. Al-Jāḥiẓ has also introduced some of the features related to the rhetorical discipline of al-badī^{c}. It can be safely claimed that al-Jāḥiẓ is the founder of Arabic rhetoric. It is also worthwhile to note that al-Jāḥiẓ has not been influenced by Aristotle's *Poetics* (*De Poetica*) for a number of reasons:

1 He did not quote Aristotle directly or indirectly;
2 His book *al-Bayān wal-Tabyīn* is written around 230 H;
3 It is unlikely that the translations of Aristotle's works have been available during that particular time especially during the years that preceded the writing of al-Jāḥiẓ's book.

It is also worthwhile to note that al-Jāḥiẓ has made reference to well-formedness, i.e. elegant order of words (ḥusn al-naẓm) which deals with the possible changes in sentence constituents that lead to changes in propositional content and pragmatic functions. The linguistic rhetorical notion of order system (al-naẓm) has been first introduced by al-Jāḥiẓ when he makes reference to the inimitability of Qur'ānic discourse (i^{c}jāz al-Qur'ān) which, in his opinion, is attributed to the Qur'ān's sublime and effective style that is achieved through Qur'ān-bound order system. During their occasional debates with the Syriacs, Buddhists, and Magians, the scholastic theologians refer to linguistic and rhetorical features of Qur'ānic Arabic as substantiating evidence of the Qur'ān's sublime and highly effective style. In rhetorical studies, al-Jāḥiẓ gives priority to the individual lexical item over its meaning. In other words, in terms of effective discourse, the signification of a given word is subservient to its form.

Ibn Qutaibah (d. 276 H) Ibn Qutaibah has written *Ta'wīl Mushkil al-Qur'ān* which is a critical response to sceptical comments made against Qur'ānic discourse such as ungrammaticality, ill-formedness, and style. In an attempt to substantiate his argument against the sceptics, his argument is explicated by the employment of examples from classical poetry and rhetorical aspects such as metaphor and

simile. Although Ibn Qutaibah is well-known for his opposition to Mu^{c}tazilite views, he has shown signs of their influence in his argument, especially that of al-Jāḥiẓ's views represented in the latter's book *al-Ḥayawān* in which al-Jāḥiẓ responds to critics of Qur'ānic discourse and style. Ibn Qutaibah is even more influenced by his predecessor Abu ^{c}Ubaidah (d. 209 H). He provides a detailed account, similar to that of Abu ^{c}Ubaidah, of metaphor, allegory, simile, metonymy, foregrounding, backgrounding, ellipsis, repetition, explicit versus implicit signification, and specific versus general signification. He also claims that classical Arab poets used to employ these linguistic and rhetorical aspects in their speech acts. Unlike al-Jāḥiẓ, Ibn Qutaibah believes that the form of the word and its signification are both important in the attainment of discoursal rhetorical effect. In terms of rhetorical studies, discourse, for Ibn Qutaibah, is of four categories:

1. a discourse that is both phonetically and semantically well-formed;
2. a discourse that is phonetically well-formed but semantically ill-formed;
3. a discourse that is semantically well-formed but phonetically ill-formed;
4. a discourse that is both phonetically and semantically ill-formed.

It is important to note that category 4 cannot be relevant to any form of rhetorical effect.

Linguists Linguists have also made some contribution to Arabic rhetorical studies during the third Hijrah century. In his account of grammatical problems, Muḥammad b. Yazīd, known as al-Mubarrad (210–285 H) who is a Baṣrah school grammarian also makes reference to rhetorical features in his book *al-Kāmil* with examples from both prose and poetry. Similarly, Abu al-^{c}Abbās Aḥmed b. Yaḥyā known as Tha^{c}lab (200–291 H), a Kūfah school grammarian, in his book *Qawā^{c}id al-Shi^{c}r*, refers to a number of rhetorical features but without any details. It is worthwhile to note that grammarians of the late third Hijrah century have neither expressed interest in the views of foreign rhetoricians nor in the views of the scholastics. The linguists' major interest has been focused on features like well-formedness, linguistic patterns, and effective style in the Arabic language. It should be noted that the linguists, except for Ibn Qutaibah, explicate their discussion with classical poetry only and ignore examples taken from contemporary Arabic speech acts and poetry. During the second half of the third Hijrah century, the influence of Greek philosophy was evident on poetic discourse. Abu Tammām, for instance, used to employ rhetorical devices excessively in his poetry. This, however, has been criticised by his contemporaries such as al-Buḥtury (d. 248 H) who is a conservative poet and is opposed to the employment of philosophical language and unnaturalness in rhetorical features. Similarly,

Abu Tammām has also been subject to critical comments by contemporary linguists such as Ibn Qutaibah in his book *Adab al-Kātib*. Thus, two opposite poles have emerged during the second half of the third Hijrah century as follows:

1 the conservatives who are represented by linguists and some poets who call for the adherence to pure Arabic tradition in rhetoric and style;
2 the reformers represented by poets like Abu Tammām who call for the adoption of foreign (mainly Greek) rhetorical features and oratory skills.

Most importantly, the attack on the reformers who are influenced by Greek philosophy has been culminated by Ibn al-Muᶜtazz (d. 296 H) who is a well-known rhetorician and poet.

Ibn al-Muᶜtazz (d. 296 H) Ibn al-Muᶜtazz is the founder of the rhetorical discipline of ᶜilm al-badīᶜ (embellishments, see Chapter 6) and is the first scholar to launch a serious account of this field.[7] He has written a famous and well-argued book in 274 H called *al-badīᶜ* whose very initial paragraphs echo his strong opposition to the reformers' views on rhetorical issues. This book provides 18 rhetorical badīᶜ features explicated by examples from both classical and contemporary poetry. The book is rebuttal to the claim that the rhetorical discipline of al-badiᶜ in Arabic is imported from foreign tradition. According to Ibn al-Muᶜtazz, Arabic discourse has known this rhetorical field and is bound in both pre-Islamic poetry and in Qur'ānic discourse. He also claims that the discourse of philosophers and poets, like that of Abu Nu'ās (d. 198 H), has been heavily marked by the features of al-badīᶜ which is why their discourse is different from that of their contemporaries and predecessors. He is also critical of the reformers' over-use of badīᶜ rhetorical features in their discourse. For him, their language, in prose or poetry, is marked, at times, by unacceptable discoursal features such as exaggeration, stylistic constraints, unnaturalness, complexity, and being counter to the conventions of effective Arabic style. For Ibn al-Muᶜtazz, these negative linguistic features can create boredom in the text receiver. The scholastic approach is a rationalistic technique, i.e. a form of dialectical mannerism, which is a discourse style employed by philosophers and scholastics in argumentation (al-jadal) when they need to substantiate, justify, discover something, or use explicit or implicit significations. Ibn al-Muᶜtazz divides the discipline of al-badīᶜ into five major areas: metaphor, tail-head, anti-thesis, al-jinās, and scholastic approach. It should be noted that the notion of unnaturalness which is generated by the scholastic approach has been referred to by al-Jāḥiẓ. Ibn al-Muᶜtazz admits that it is al-Jāḥiẓ who has invented the expression 'scholastic approach'. Although Ibn al-Muᶜtazz is the founder of the rhetorical discipline of al-badīᶜ, he has confused this new discipline with the

discipline of ᶜilm al-maᶜāni as well as with some of the rhetorical features of ᶜilm al- bayān such as metaphor and metonymy. However, Ibn al-Muᶜtazz is credited for making ᶜilm al-badīᶜ an independent rhetorical discipline in its own right.

Throughout the third Hijrah century, however, Arab philosophers have been influenced by Greek philosophy, especially that of Aristotle (384–322 BC), whose two books *Poetics* (De Poetica) and *Rhetoric* (Rhetorica), have been given summary translations such as *Mukhtaṣar Kitāb al-Shiᶜr* by al-Kindi (d. 252 H). However, full translations of Aristotle's books into either Syriac by the well-known translator Isḥāq b. Ḥunain (d. 298 H), or from Syriac into Arabic by Matti b. Yūnus (d. 328 H) are also available.

In terms of the historical development of rhetorical studies, two groups of researchers have emerged during the fourth Hijrah century:

1 Linguists Linguistic research has continued during the beginning of the fourth Hijrah century and the main focus has been on Arabic grammar and morphology. Among the prominent linguists of this period are Abu ᶜAli al-Fārisi, his student Ibn Jinni, and Aḥmed b. Fāris (d. 395 H) whose book is *al-Ṣāḥibi*, which includes a chapter on word order in Arabic called *Maᶜāni al-Kalām* and a list of some linguistically different structures. It is worthwhile to note that it is this particular chapter of Aḥmed b. Fāris's book *al-Ṣāḥibi* that has some influence upon the theory of word order developed by al-Jurjāni (d. 471 or 474).[8] Unlike linguists of the past century, linguists of the fourth Hijrah century have focused in their research on purely linguistic issues and have not touched upon rhetorical studies.

2 Scholastics During the fourth Hijrah century, the scholastics have shown limited interest in foreign rhetorical tradition but continued their interest in exploring the rhetorical aspects that can be employed to substantiate the notion of iᶜjāz (inimitability of Qur'ānic discourse).[9] In their effort to substantiate the iᶜjāz of Qur'ānic style, the scholastics refer to Qur'ān-specific rhetorical aspects as a rebuttal technique to refute the claims against the iᶜjāz made by the Syriacs, Buddhists, and Magians.

Qudāmah b. Jaᶜfar (d. 337 H) Qudāmah b. Jaᶜfar is a well-known rhetorician for his two books *Naqd al-Shiᶜr* and *Ṣināᶜat al-Jadal* which are major contributions to Arabic rhetorical studies. Like his father, Qudāmah is an Abbasid government office clerk (kātib dīwān) who is heavily influenced by Greek philosophical tradition, especially by Aristotle (384–322 BC) and by Greek rhetorical criteria which he attempts to apply to Arabic discourse. Qudāmah's *Naqd al-Shiᶜr* is mainly concerned with features of poetic discourse, its rhyme, metre, the correlation and

harmony between the lexical item and its signification, harmony between the lexical item and rhyme, harmony between the lexical item and metre, and types of poetry like praise, satire, and elegy. Reference to some rhetorical features has also been made, like simile, metonymy, pun, polyptoton, and tail-head.

Isḥāq b. Ibrāhīm b. Wahab (n.d.) Isḥāq b. Ibrāhīm b. Wahab is another rhetorician of the fourth Hijrah century whose book *al-Burhān fī Wujūh al-Bayān* refers to effective style and rhetorical features and echoes the heavy influence of Greek philosophy and rhetorical tradition. Isḥāq b. Wahab is opposed to the use of assonance and foreign words in Arabic speech acts. He also claims that rhetorical studies is a discipline that should be exclusive to philosophers and that scholastics like al-Jāḥiẓ should not have dealt with it. Isḥāq b. Wahab's book is mainly concerned with argumentation and oratory skills. It also provides an account of the notion of clarity which he classifies into the following:

1 clarity of objects through their denotative significations;
2 clarity of intention through one's deeds;
3 clarity of the tongue through speech acts;
4 clarity of writing through good diction.

For clarity in speech, Isḥāq refers to the semantic notion of explicit and implicit meanings. He has also introduced the rhetorical features of al-khabar wal-ṭalab (reporting and requesting)[10] and distinguished between propositions that can be either true or false, and propositions that can be neither true nor false such as imperatives and negatives. His book also refers to the linguistic and rhetorical feature of shift, hyperbole, and symbolism. He claims that symbolic words can only be understood by a limited number of people. He also distinguishes between prose and poetic discourse and divides prose into oration, correspondence, argumentation, and reporting. In his account of oration, Isḥāq b. Wahab is evidently influenced by al-Jāḥiẓ, and is also influenced in his account of argumentation by Aristotle.

Although Arab linguists of the fourth Hijrah century have shown no interest in rhetorical studies, the scholastics have continued their research activities in this field. Among the scholastics are the theologians who are mainly concerned with the promotion of the notion of *iʿjāz* of Qur'ānic discourse. Also, during this period the notion of *al-ṣarfah* (dissuasion, aversion) has emerged. This is derived from the verb (ṣarafa) meaning (to dissuade someone from doing something). This notion signifies that the inimitability of Qur'ānic style is due to Allāh who has dissuaded the Arabs from opposing the Qur'ān and diverted them from producing something like it. In other words, the Arabs would have been capable of imitating the

highly effective style and rhetorical features of the Qur'ān had Allāh not dissuaded them from doing so. There are four major theologians who are engaged in rhetorical research related to the notion of *iʿjāz*:

1 ʿAli b. ʿĪsā al-Rummāni (d. 386 H) ʿAli b. ʿĪsā al-Rummāni is a Muʿtazilite scholastic scholar specialist in linguistics, grammar, exegesis, and scholastic theology but his theological views are mixed with logic. He has written *al-Nukāt fī Iʿjāz al-Qur'ān* which is an account of the inimitability of Qur'ānic language that is attributed, in his view, to the notion of al-ṣarfah. In his book, al-Rummāni provides a detailed account of rhetorical features such as succinctness, cohesion, hyperbole, metaphor, ellipsis, polysemy, simile, and al-jinās. Succinctness, however, is discussed more thoroughly than other features. He also refers to morphologically related problems such as the derivation of polysemous words from the same root, such as (عِرضْ – honour), (عَرْض – width), (إعتراض – objection), (إعراضْ – evasion), (إستعراض – parade), (معرض – exhibition), and (معارضة – opposition) which have different meanings but are derived from the same root (عَرُضَ – to widen). He also differentiates between succinctness and lack of informativity and between verbosity and long boring details. He has provided three levels of rhetorically effective style: high, middle, and low. For him, the highest level of effective language is that of the Qur'ān, and the middle and low levels of effective language are found in the variegated types of discourse written or spoken by rhetoricians and men of letters. He makes a distinction between assonance in Qur'ānic discourse and āyah-final words (fawāṣil al-āyāt) and claims that:

- i āyah-final words represent a rhetorical feature while assonance is a rhetorical deficiency;
- ii āyah-final words are subsidiary to meanings. However, in assonance, meaning becomes auxiliary, i.e. the signification of a given proposition is of less value than the rhetorical feature of assonance. Therefore, for al-Rummāni, a given discourse marked by assonance and in which meanings are auxiliary is by rhetorical definition unnatural and constrained. This, in his view, is not a feature of Qur'ānic discourse where significations are given priority over assonance. In other words, the meaning of a lexical item overrides its form. Thus, word form becomes subservient to its meaning.

Al-Rummāni also divides āyah-final words into two categories:

- i lexically alike such as (والطور وكتاب مسطور – By the mount. And by a Book inscribed) in Q52:1–2 where the word (الطور) and (مسطور) are lexically alike, and

ii phonetically close, such as (ق والقرآن المجيد . بل عجبوا أنْ جاءَهم مُنذرٌ منهم فقال الكافرون هذا شيءٌ عجيب – Qāf, by the honoured Qur'ān. But they wonder that there has come to them a warner from among themselves, and the disbelievers say: 'This is an amazing thing.') in Q50:1–2 where, in terms of place of articulation, the word (مجيد – honoured) is close together with the word (عجيب – amazing). Thus, these two words are described as phonetically close.

2 Aḥmed b. Muḥammad al-Khaṭṭābi (d. 388 H) Aḥmed b. Muḥammad al-Khaṭṭābi has written *al-Bayān fī Iᶜjāz al-Qur'ān* which is a rhetorical account of the inimitability of Qur'ānic stylistic patterns. He is an opponent of the notion of *al-ṣarfah* (dissuasion). In his view, the iᶜjāz of Qur'anic genre lies neither in the notion of *al-ṣarfah* nor in its reference to futuristic information but rather is attributed to its highly effective and sublime language. He also describes Qur'ānic style as 'solid' (raṣīn) which is beyond human linguistic and rhetorical faculties. Al-Khaṭṭābi also differentiates between three kinds of style: solid, eloquent but easy, and permitted but unrestrained. For him, Qur'ānic discourse includes all these three styles.

3 Abu Bakr Muḥammad b. al-Ṭaiyib al-Bāqillāni (d. 403 H) Abu Bakr Muḥammad b. al-Ṭaiyib al-Bāqillāni is an Ashᶜari scholar well-known for his argumentative skills and debates with Greek scholars. He has written *Iᶜjāz al-Qur'ān* in which he admits that he has not added anything more than what his predecessor scholastics have said already. He highlights the need for defending the inimitability of Qur'ānic style which, in his view, is more important than the need for research in Arabic linguistics. For him, the iᶜjāz of the Qur'ān is not attributed to al-ṣarfah notion but rather to its highly rhetorical and effective style. Al-Bāqillāni claims that:

i The iᶜjāz of the Qur'ān is not only attributed to the Qur'ān-bound linguistic and rhetorical aspects but also to its unique order system (al-naẓm), well-formedness in wording, and composition.

ii The iᶜjāz of the Qur'ān is attributed to the weakness of the human faculty to produce rhetorically and linguistically identical style.

iii The notion of iᶜjāz is attributed to the futuristic information and Prophets' parables that no other human discourse has managed to provide.

iv The notion of iᶜjāz is attributed to its distinguished and high-level natural and unrestrained diction compared to other kinds of diction known to the Arabs that are characterised as middle to low dictions. Qur'ānic diction is also uniquely marked by its assonance and naturalness.

v The notion of i^{c}jāz is attributed to the Qur'ān's prototypical textual features of consistency, propositional harmony, and conceptual chaining that are not available in human discourse.

vi The notion of i^{c}jāz is attributed to the Qur'ān's superiority over human discourse in terms of its verbosity, succinctness, and figures of speech.

vii The notion of i^{c}jāz is attributed to the Qur'ān's being free from unnatural, incongruent, odd, and linguistically distasteful lexical items which abound in human discourse.

He also provides an account of the rhetorical discipline of al-badī^c and refers to simile in addition to various other rhetorical features. He refers to the order system of Qur'ānic discourse and quotes the ten rhetorical features listed by al-Rummāni. Al-Bāqillāni also refers to the fact that discourse reflects the communicator's social and educational status. Discourse, for him, is of three distinct levels, high, middle, and low, and the highest level of discourse is that of the Qur'ān.

4 Abu al-Ḥasan ^{c}Abd al-Jabbār al-Asad Ābādi (d. 415 H) Abu al-Ḥasan ^{c}Abd al-Jabbār al-Asad Ābādi is a prominent Mu^{c}tazilite scholar whose book *al-Mughnī fī Abwāb al-Tawḥīd wal-^{c}Adl* provides an account of eloquence and a detailed discussion of the i^{c}jāz of Qur'ānic style whose major rhetorical feature, for him, is the order system (al-naẓm) that has made it inimitable. His book also provides details about eloquence which, in his view, is not represented by an individual lexical item but rather by a proposition and its word order. His views, therefore, represent a reiteration of what the Ash^{c}ari rhetoricians have said. In his discussion of eloquence, he refers to the influence of grammar on the various eloquent shapes which a lexical item can take, its case marking, and the foregrounding and backgrounding of a lexical item. In other words, preferences in eloquence and the varied levels of eloquence are hinged upon the possible word orders for a lexical item and its derivative forms. This argument, in fact, has paved the way for ^{c}Abd al-Qāhir al-Jurjāni (d. 471 or 474 H) and enabled him to put forward his comprehensive theory of word order in Arabic and its impact on eloquence and rhetorically effective style.

Research in Arabic rhetoric during the fourth Hijrah century has been also concerned with poetic discourse only. There are three major rhetoricians who have explored Arabic rhetoric and provided critical comparative analyses of poetic discourses of various poets. These are as follows:

1 Muḥammad b. Aḥmed b. Ṭabāṭabā (d. 322 H) Muḥammad b. Aḥmed b. Ṭabāṭabā has written *^{c}Iyār al-Shi^{c}r* which is an account of the rhetorical features of poetry and its metre. The author also provides a distinction between prose and

poetic discourse. Metre, in his view, is the major criterion by which poetry can be judged. Muḥammad b. Ṭabāṭabā is influenced in his book by al-Jāḥiẓ's *al-Bayān wal-Tabyīn*. He also provides a discussion of words and their meanings, the poets' need to select carefully the words and the style that are required for different text receivers such as bedouins or city dwellers. In other words, he refers to the relationship between the text producer and the text receiver and that the text producer needs to be aware of the psychological state of his audience as receivers of his message. Types of simile must be based, in his view, upon the psychological and ideological state of the addressee.

2 Abu al-Qāsim al-Ḥasan b. Bishr al-Āmadi (d. 371 H) Abu al-Qāsim al-Ḥasan b. Bishr al-Āmadi has written *al-Muwāzanah Baina Abu Tammām wal-Buḥtury* in which he accounts for the distinction in style and rhetorical features employed by the two poets. His book is mainly concerned with poetic discourse and its effective and non-effective aspects. It provides a number of rhetorical features such as metaphor, simile, pun, and semantic ambiguity which are prototypical features of the two poets.

3 ^{c}Ali b. ^{c}Abd al-^{c}Azīz al-Jurjāni (d. 392 H) ^{c}Ali b. ^{c}Abd al-^{c}Azīz al-Jurjāni has written *al-Wasāṭah Baina al-Mutanabbi wa Khuṣūmahu* in which he provides an account of the rhetorical and stylistic mistakes made by some poets like al-Mutanabbi, Abu Nu'ās, and Abu Tammām. He also discusses the rhetorical discipline of *al-badī^{c}* which, in his view, the Abbasid poets have over-used, such as metaphor, simile, imagery, al-jinās, semantic ambiguity, and hyperbole.[11] His views on these rhetorical aspects in poetry have been influential on the rhetorician ^{c}Abd al-Qāhir al-Jurjāni. Also, ^{c}Ali al-Jurjāni explains in detail the rhetorical feature of simile and provides interesting examples such as the employment of the word (الشمس – the sun) in various contexts which lead to different significations such as follows:

- i 'its splendour, beauty, and brightness of colour' when it is employed in a positive description of someone;
- ii 'its rise and spread of its rays' when it is used in the description of someone's fame or celebrity;
- iii 'its light and elevated position' when it is employed in the description of someone's status, rank, or greatness;
- iv 'its effect and influence on the development and growth of all sorts of creatures' when it is used to describe someone's kindness and benefit to others.

Abu Hilāl al-^{c}Askari (d. 395 H) Abu Hilāl al-^{c}Askari is well-known for his book *al-Ṣinā^{c}atain* which provides a valuable rhetorical and stylistic analysis of

Arabic prose and poetry. This book is neither a comparative investigation of two poets nor an account of the notion of iᶜjāz of Qur'ānic discourse. However, al-ᶜAskari highlights the vital role of understanding Arabic rhetoric in appreciating Qur'ānic sublime style and inimitability. The book refers to good and weak discourse of writers and poets and the stylistic techniques they need to employ in order to elevate their style and its effectiveness. Al-ᶜAskari has made it plain that his approach to Arabic rhetoric is not similar to that of the scholastics. Although he commends and praises al-Jāḥiẓ's *al-Bayān wal-Tabyīn*, he believes that it does not provide a comprehensive account of Arabic rhetoric and that *al-Ṣināᶜatain* is only meant to plug the gap left by al-Jāḥiẓ. Al-ᶜAskari provides different types of examples from classical poetry, the Qur'ān, Ḥadīth, companions' and contemporary speech acts. Al-ᶜAskari is influenced by al-Rummāni when he refers to the rhetorical feature of succinctness, by al-Jāḥiẓ when he refers to order system (al-naẓm) and well-formedness, and by Qudāmah when he refers to the negative impact of assonance on discourse. He also refers to the distinction between good and bad style, poetic plagiarism, polysemy, and semantic ambiguity and its negative impact upon eloquence. Al-ᶜAskari provides a number of al-badīᶜ rhetorical features some of which are referred to by his predecessors Ibn al-Muᶜtazz and Qudāmah. Al-ᶜAskari also quotes Ibn Ṭabāṭabā during his discussion of simile. Although he devotes chapter nine of his *al-Ṣināᶜatain* to al-badīᶜ, he includes within it rhetorical features of ᶜilm al-maᶜāni such as verbosity and succinctness and other rhetorical features of ᶜilm al-bayān such as metaphor and hypallage. For him, assonance does not belong to al-badīᶜ but rather to al-bayān.

Al-Sharīf al-Raḍi (d. 406 H) Al-Sharīf al-Raḍi is a rhetorician who is concerned with practical rhetorical studies. In his two books *Talkhīṣ al-Bayān fī Majāzāt al-Qur'ān* and *al-Majāzāt al-Nabawiyyah* al-Raḍi does not provide a critical or analytical analysis of rhetorical features nor of effective style in Arabic. He rather adopts a practical approach to rhetoric and provides a comprehensive list of metaphors and similes in the Qur'ān arranged according to their place in the sūrahs and āyahs. The metaphors and similes are also listed from a selected 360 ḥadīths. However, his practical approach is not related to the notion of iᶜjāz.

Ibn Rashīq al-Qairawāni (d. 463 H) Ibn Rashīq al-Qairawāni provides an interesting literature review in his book *al-ᶜUmdah fī Ṣināᶜat al-Shiᶜr wa Naqdihi* which is a thesaurus of comparative literature that studies his predecessors' views on the styles of poetic discourse and its rhetorical features. The book provides an account of metres and rhymes of poetry, the positive and negative role of poetry, Qur'ānic view of poetry, the strong interrelation between the lexical item and its signification, form of the lexical item, the rhetorical features in poetry, and the rhetorical discipline of al-badīᶜ.

Abu Muḥammad ^{c}Abd Allāh Ibn Sinān al-Khafāji (d. 466 H) Abu Muḥammad ^{c}Abd Allāh Ibn Sinān al-Khafāji has written *Sirr al-Faṣāḥah* which is mainly concerned with the notion of eloquence and is influenced by Mu^{c}tazilite views. On the notion of i^{c}jāz, Ibn Sinān is an advocate of al-ṣarfah notion. He makes a distinction between eloquence and effective language and is a proponent of the view that whatever is effective in style is by logical conclusion eloquent, but not vice versa. He advises the text producer to avoid verbosity and to be fully aware of grammar and linguistics. He provides details on the criteria of an eloquent lexical item. In his view, unambiguity is a prerequisite for both eloquence and rhetoric. He also distinguishes between congruent discourse (kalām mutalā'im) and incongruent discourse (kalām mutanāfir), that there are different levels of incongruity, and that there is no difference between āyah-final words (fawāṣil al-Qur'ān/fawāṣil al-āyāt) and assonance. Ibn Sinān al-Khafāji disagrees with rhetoricians like al-Rummāni who claim that āyah-final words represent an effective rhetorical aspect of sublime style while assonance is a deficient component because āyah-final words are subservient to meaning while meaning is subservient to assonance. Ibn Sinān al-Khafāji claims that there is no distinction between āyah-final words and assonance. Assonance, in Ibn Sinān's view, is no longer defective provided that it is natural and subservient to meaning. He also refers to rhetorical and linguistic features such as foregrounding, backgrounding, semantic ambiguity, the semantic features of and consonance between lexical items, metaphor, and simile. Ibn Sinān also refers to al-Rummāni, al-Āmidi, and Qudāmah, as well as to classical and contemporary critics of poetry, and to the distinction between prose and poetry.

^{c}Abd al-Qāhir b. ^{c}Abd al-Raḥmān al-Jurjāni (d. 471 or 474 H) ^{c}Abd al-Qāhir b. ^{c}Abd al-Raḥmān al-Jurjāni is an Ash^{c}ari theologian and a renowned grammarian and rhetorician. Al-Jurjāni has made a significant contribution to Arabic rhetorical studies through his two books *Dalā'il al-I^{c}jāz* which is concerned with ^{c}ilm al-ma^{c}āni, and *Asrār al-Balāghah* which is concerned with ^{c}ilm al-bayān. It is during this period of time that the two disciplines of Arabic rhetoric, ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān, have taken their final shape as independent and well-defined disciplines. The other vital role of al-Jurjāni in the field of rhetorical research is the development of the rhetorical theory of word order (al-naẓm) as a fully fledged approach in Arabic rhetorical studies. Al-Jurjāni's word order theory is concerned with the grammar-governed word order system in Arabic. This is a sentence-level syntactically based approach that has a rhetorical orientation. Word order is a linguistically based theory that investigates the various possible grammatical changes in the order of the constituent units of a given proposition. This theory has made rhetoric as a bridge between syntax and semantics. For al-Jurjāni, the theory of word

order is related to eloquence, effective style, and communicative functions. Therefore, the theory of al-naẓm refers to various significations relayed by various syntactic structures. In other words, grammar can generate different meanings through different constructions of the same proposition. Word order, for al-Jurjāni, is a discoursal feature that can generate additional significations and communicative functions. In other words, we can generate the additional propositional meanings through changes in the order of lexical items of a given proposition. In the light of word order theory, we can claim that the text producer makes deliberate changes in word order of his or her proposition. The major criteria of these changes in word order are that they are syntactic in nature, have semantic and pragmatic effects, and must not generate incongruity on the grammatical, morphological, or semantic levels.

It is worthwhile to note, however, that al-Jāḥiẓ has been aware of the fact that different word orders can lead to various significations. However, the rhetorical feature of word order is not thoroughly accounted for by al-Jāḥiẓ. The other rhetorician who has also made reference to word order is Abu al-Ḥasan ᶜAbd al-Jabbār Ābādi (d. 415 H) but his account of word order is limited and characterised by lack of focus and in-depth analysis. The Ashᶜari rhetorician al-Bāqillāni (d. 403 H) has also referred to the rhetorical feature of word order (al-naẓm) when he accounts for the notion of iᶜjāz of Qur'ānic discourse. According to al-Jurjāni, eloquence, rhetoric, and clarity belong to the word order of a given speech act beyond its constituent units or meaning. The intentional juxtaposition of lexical items in a given proposition, within the grammatical norms of language, leads to eloquence, effective style, and linguistic elegance. For instance, we can generate distinct meanings from the uninverted (unmarked) word order (ينطلقُ زيدٌ – Zaid runs) through the following inverted (marked) word orders[12]:

زيدٌ ينطلقُ – Zaid runs.
زيدٌ هو المُنطلقُ – It is Zaid who is running.
المُنطلقُ هو زيدٌ – The one who is running is Zaid.
زيدٌ هو مُنطلقٌ – Zaid is running.
زيدٌ مُنطلقٌ – Zaid is running.
مُنطلقٌ زيدٌ – Zaid is running.
زيدٌ المُنطلقُ – It is Zaid who is running.
المُنطلقُ زيدٌ – The one who is running is Zaid.

Similarly, in conditional sentences, we can produce different word orders such as follows:

إنْ تخرج أخرج – if you leave, I will leave.
إنْ خرجتَ خرجتُ – if you leave, I will leave.

إنْ تخرجْ فأنا خارج – if you leave, I will definitely leave.
أنا خارج إنْ خرجتَ – I am leaving, if you leave.
أنا إنْ خرجتَ خارجٌ – I am, if you leave, leaving.

It is interesting to note that al-Jurjāni's word order theory is directly related to the linguistic-stylistic notion of deviation from the linguistic norms (al-khurūj ᶜalā muqtaḍa al-ẓāhir),[13] which subsequently leads to different perlocutionary effects.[14] He refers to different word orders according to different contexts of situation[15] and different addressees. For instance, we can have three distinct word orders:

1 الرجلُ نائمٌ – The man is asleep.
2 إنَّ الرجلَ نائمٌ – Verily, the man is asleep.
3 إنَّ الرجلَ لنائمٌ – Verily the man is (definitely) asleep.

where sentence 1 is a report about the sleeping of the man, sentence 2 is an answer to a question, and sentence 3 is a response to a denial about the fact that the man is asleep. In terms of argumentation technique, al-Jurjāni suggests that sentence 1 is employed when talking to an open-minded audience (khāli al-dhihn), sentence 2 is used to affirm the communicator's, i.e. the text producer's verdict when he or she is asked, and sentence 3 is employed when the communicator needs to strongly affirm his or her verdict where the rhetorical level is elevated to hyperbole through the employment of more affirmation tools such as (إنَّ) and the affirmation letter (لـ) in order to accomplish the communicative function of assertiveness.

For al-Jurjāni, eloquence is achieved through the elegant additional significations that result from different word orders of the proposition. In other words, he highlights the sentence-level rather than the word-level approach to rhetoric. He also includes metaphor and metonymy among these significations. Also, al-Jurjāni refers to a number of rhetorical features such as allegory, metonymy, metaphor, proverbial simile, assonance, and al-jinās. He also claims that stylistic effectiveness and beauty are not attributed to these rhetorical features which are represented by individual words but rather to the word order of the proposition that includes these features. In other words, rhetorical and stylistic elegance do not lie in the rhetorical features employed in a given proposition but in the elegant word order of the proposition. Thus, al-Jurjāni makes rhetorical features subsidiary to word order. Also, for him, effective language is associated with eloquence. Al-Jurjāni also warns us against the excessive employment of assonance and al-jinās and refers to the psychological impact of metaphor and imagery on the reader/hearer. In the view of al-Jurjāni, eloquence is not related to

a given word or to its meaning. Rather, eloquence is attributed to the order system (al-naẓm) that is represented by the proposition's effective style, its unique linguistic peculiarities, and its syntactic patterns. It is in the light of this argument that al-Jurjāni has justified the inimitability of Qur'ānic style. For him, the i^{c}jāz of the Qur'ān is attributed to the Qur'ān-specific syntactic structures, stylistic features, and lexical expressions. In his view, the i^{c}jāz of Qur'ānic genre can neither be attributed to its constituent words, nor to their meanings, nor to their phonetic properties, but rather to Qur'ān-specific order system. In other words, al-Jurjāni has reiterated his predecessors' views on the notion of inimitability of Qur'ānic discourse expressed by al-Bāqillāni and ^{c}Abd al-Jabbār Ābādi. Al-Jurjāni claims that Qur'ānic words are familiar to the Arabs. However, they have failed to employ the same words in stylistically effective linguistic constructions. Thus, for him, i^{c}jāz lies in Qur'ānic naẓm. Al-Jurjāni refers to his predecessor ^{c}Ali b. ^{c}Abd al-^{c}Azīz al-Jurjāni whose influence is evident on ^{c}Abd al-Qāhir al-Jurjāni regarding some rhetorical features. It is important to note that the rhetorical features of the discipline of al-badī^{c} have not been accounted for by al-Jurjāni who is of the opinion that this category of features, such as assonance, anti-thesis, and shift, is not a constituent component of the i^{c}jāz and that even when these features occur, they do not lead to unnaturalness in style.

Jār Allāh Maḥmūd al-Zamakhshari (467–538 H) Jār Allāh Maḥmūd al-Zamakhshari is a well-known Mu^{c}tazilite rhetorician and exegete whose book *al-Kashshāf* is the first rhetorically based exegesis that aims to explicate the rhetorical inimitability of Qur'ānic discourse. For al-Zamakhshari, an exegete must be equipped with the knowledge of the rhetorical disciplines of ^{c}ilm al-ma^{c}āni (word order) and ^{c}ilm al-bayān (figures of speech) in order to be able to understand and interpret the Qur'ān.[16] It is through the study of rhetoric, al-Zamakhshari asserts, that an exegete can appreciate the semantic features of stylistic patterns of Qur'ānic genre. The influence of al-Jurjāni's theory of word order on al-Zamakhshari is evident. As it is for al-Jurjāni, the notion of i^{c}jāz for al-Zamakhshari is also related to the consonance of Qur'ānic word order and style. This argument is sighted throughout his book *al-Kashshāf*. Al-Zamakhshari refers to this argument in examples like (lā raiba fīhī – about which there is no doubt, Q2:2) where the negated noun (lā raiba – no doubt) is foregrounded and the prepositional phrase (fīhī – in it) is backgrounded in order to provide substantiation to the claim that the Qur'ān is the truth, and to provide a rebuttal to the polytheists' claim about its falsehood. Had we changed the word order to (fīhī la raiba), the meaning would have been that (another Book has falsehood in it, not this Book). Another example of the interrelation between word order and consonance is (dhālika al-kitābu/lā raiba fīhī/hudan lil-muttaqīn – This is the

Book/about which there is no doubt/a guidance for those conscious of God, Q2:2) which are separate grammatical structures chained semantically and conceptually to each other without the use of conjunctive particles, i.e. they are asyndectic constructions. Al-Zamakhshari also refers to rhetorical consonance among these three separate sentences. In (hudan lil-muttaqīn), for instance, we find the following syntactically based rhetorical observations:

1 the word (hudan – guidance) used as a nominalised noun and not as an active participle (hādin) to signify that (this Book is the embodiment of guidance itself);
2 the ellipsis of the inchoative (al-mubtada') to consolidate the meaning;
3 the occurrence of (hudan) in the indefinite form to signify that 'it is great guidance whose reality cannot be recognised';
4 the occurrence of (al-muttaqīn) rather than the employment of an alternative grammatical pattern which involves a relative pronoun plus a verb (alladhīna ittaqaw – those who fear God) in order to achieve succinctness which is the bedrock of Arabic rhetoric.

Al-Zamakhshari also refers to various categories of ellipsis, the occurrence of nouns in the definite or indefinite form, co-ordination, conjunction, zero conjunction, verbal and nominal sentences, exception, shift, and grammatical problems related to word order and effective style such as (wa'ulā'ika hum al-mufliḥūn – it is those who are the successful, Q2:5) where the explicit pronoun (hum – who they) is employed to assert specificity (al-ikhtiṣāṣ) and to indicate that (al-mufliḥūn – the successful) is a predicate (khabar) of ('ulā'ika – those) and not an adjective. It can be claimed, therefore, that *al-Kashshāf* is the practical application of al-Jurjāni's theory of word order and the pragmatic notion of additional significations and contextual probabilities generated by different word orders. Also, various kinds of rhetorical features are referred to in *al-Kashshāf* such as metaphor, simile, imagery, conversational implicatures (al-ta^{c}rīḍ) or (al-talwīḥ), synecdoche, succinctness, and verbosity. In order to plug the gap left by al-Jurjāni, al-Zamakhshari provides a brief account of the rhetorical features which belong to the discipline of al-badī^{c} which are not accounted for by al-Jurjāni. Like al-Jurjāni, al-Zamakhshari does not consider al-badī^{c} rhetorical aspects as constituents of the i^{c}jāz notion.

Through his practical rhetorical approach, al-Zamakhshari, we can claim, has in fact perfected and complemented the disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān put forward, in theory, by al-Jurjāni. Also, it is al-Zamakhshari who has named al-Jurjāni's theory of word order as ^{c}ilm al-ma^{c}āni, and who has subsumed

the rhetorical features of metaphor, metonymy, and simile under the name of ^{c}ilm al-bayān.

2.4 The stagnation period of rhetorical studies

A new dawn of a fresh phase in rhetorical studies has broken. This period of time starts from the second half of the sixth Hijrah century. It has begun to be felt after the departure of al-Jurjāni and al-Zamakhshari and indicates that serious rhetorical studies have come to a halt. Historically, the stagnation period can be classified into two different kinds of interest that are marked by two distinct achievements in Arabic rhetorical studies:

1 Period of al-badī^{c} poetry This is known in Arabic rhetoric as al-badī^{c}iyyāt. The discourse of prose writers and poetry, during the sixth Hijrah century, has been characterised by unnaturalness which is a serious indication of the lack of effective application of Arabic rhetorical system as a whole. Rhetorical features, for instance, are wedged by the text producers into the text and fail to portray the same naturalness and elegant style of their predecessors' description of human feelings and emotions. The description of own feelings through the employment of rhetorical features has become repetitive of what has already been said. Thus, rhetorical rules have become stagnant and not guided by any new innovative critical research in the field of Arabic rhetorical studies. During this period of time, a new colour of poetic discourse has emerged which is concerned exclusively with al-badī^{c} features.[17] This kind of discourse is called al-badī^{c} poetry (al-badī^{c}iyyāt) which has two main objectives:

- i its major thematic concern is the praise of the Prophet;
- ii its educational concern is the employment of as many rhetorical features of al-badī^{c} as possible. In a poetic form, each badī^{c} feature is introduced in a new verse and then explained.

The first badī^{c} poem is written by Ṣafiyy al-Dīn al-Ḥilli. Other badī^{c} poets are Ibn Rashīq al-Qayrawāni (390–464 H), Ibn Munqidh (d. 584 H), al-Waṭwāṭ (d. 573 H), Ibn Abī al-Iṣbi^{c} (d. 654 H), al-Andulusi (d. 743 H), al-Bā^{c}ūniyyah (d. 922 H), and al-Jazā'iri (d. 1341 H). (For more details on al-badī^{c} poets, see 6.3.1).

2 Period of summaries and commentaries Serious research in Arabic rhetoric has discontinued. Instead, a new phase of summaries of, and marginal commentaries on, the previous works of rhetoricians has started. Rhetorical rules developed by predecessor rhetoricians have become no more than textbook rules like those of grammar and morphology. Rhetorical research has focused on summaries and

commentaries of the works of al-Jurjāni and al-Zamakhshari. For instance, al-Fakhr al-Rāzi and al-Sakkāki have produced their own summarised commentaries which are a re-organisation and re-structuring of the works of predecessor rhetoricians.

Fakhr al-Dīn al-Rāzi (544–606 H) Fakhr al-Dīn al-Rāzi is a well-known exegete, a sympathiser with the Ash^{c}ari views, and an opponent of the Mu^{c}tazilites. His interest in rhetorical studies has been culminated by his book *Nihāyat al-Ījāz fi Dirāyat al-I^{c}jāz*. Two major aspects can be learned from this book:

1 it is an outline (ījāz) of al-Jurjāni's two books *Dalā'il al-I^{c}jāz* and *Asrār al-Balāghah*;
2 its pivotal thesis is the notion of i^{c}jāz of Qur'ānic discourse.

Al-Rāzi's book is an abridged but useful account of al-Jurjāni's two books in terms of chapters and sections. It provides an outline of the rhetorical details relevant to the reader. The book provides a detailed list of rhetorical features as well as an interesting discussion of the notion of i^{c}jāz which is attributed, in al-Rāzi's view, to the order system (al-naẓm) of Qur'ānic discourse, lexical items employed, and their significations. It also provides an account of linguistic and rhetorical aspects of Arabic such as the semantic notions of denotation and connotation, and rhetorical features such as metaphor, simile, metonymy, imagery, al-jinās, phonetic congruity of words, the semantic impact of word order in verbal and nominal sentences, violation of selectional restriction rule as in (فبشّرهم بعذاب أليم – give them tidings of a painful punishment, Q3:21) where the verb (بشّر – to give glad tidings) normally does not collocate with the word (عذاب – punishment), and embellishments (al-badī^{c} features) such as pun, praise, dispraise, asyndeton, polysyndeton, ellipsis, verbosity, succinctness, and repetition. Al-Rāzi, however, has confused ^{c}ilm al-ma^{c}āni with ^{c}ilm al-badī^{c} and included the embellishments (the badī^{c} features) in the discipline of word order (^{c}ilm al-ma^{c}āni). His book is an attempt to produce well-defined rhetorical rules like those of grammar, and to include rhetoric in linguistics. His approach is influenced by philosophy and logic. In his account of al-badī^{c}, al-Rāzi is influenced by his predecessor al-Waṭwāṭ (d. 573 H) and in his account of eloquence, he is influenced by al-Jurjāni. Al-Rāzi believes that the eloquence of discourse cannot be attributed to the individual lexical item but rather to signification. He also provides an account of well-formedness which, in his view, is attributed to the following factors:

1 Phonetic congruity A well-formed proposition must include phonetically congruent lexical items whose constituent sounds are smooth and easy to articulate,

i.e. free from tongue twisting phonetic phonemes whose places of articulation are far from each other.

2 Lexical congruity A well-formed proposition must include lexical items that are lexically related. This can be sub-classified into the following rhetorical aspects:

- i al-jinās (or al-tajnīs) – as in (يحسبون أنهم يُحسنون صُنعا – they think that they are doing well in work, Q18:104) which is achieved by (يحسبون – to think) and (يُحسنون – to do well);
- ii polyptoton – as in (فأقم وجهكَ للدين القيّم – direct your face towards the correct religion, Q30:43) which is realised by (فأقم – to direct) and (قيّم – correct);
- iii tail-head – as in (الطبخ هواية سلمى على عكس اختها التي لا تعرف أي شيء عن الطبخ – cooking is Salmā's hobby unlike her sister who does not know anything about cooking) where the lexical item (الطبخ – cooking) functions as both the tail and the head;
- iv reversed order – as in (رقيب – observer) and (قريب – near);
- v dual assonance – as in (يشيد المجد بإحسانه ويغني الناس بإكرامه – glory speaks about his good deeds and people chant about his generosity) which is a form of parallelistic structure whose lexical items have similar morphological form and enjoy assonance; this is represented by (إحسانه – his good deeds) and (إكرامه – his generosity);
- vi complex assonance – as in (إنّ الأبرار لفي نعيم وإنّ الفُجار لفي جحيم – indeed, the righteous will be in pleasure, and the wicked will be in hellfire, Q82:13) which is also a form of parallelistic structure whose words have similar morphological form and enjoy assonance; this is represented by (الأبرار – the righteous) and (الفُجّار – the wicked), and by (نعيم – pleasure) and (جحيم – hellfire).

Sirāj al-Dīn Yusuf al-Sakkāki (555–626 H) Sirāj al-Dīn Yusuf al-Sakkāki is a rhetorician who has written *Muftāḥ al-ᶜUlūm* which is an account of morphology, grammar, rhetoric, rhyme, and prosody. His book is divided into three parts: part one is for morphology, part two for grammar, and part three for rhetoric. Although al-Sakkāki has made limited contribution to Arabic rhetoric, his book is a very useful summary of his predecessors' books: al-Jurjāni's two books, al-Zamakhshari's book, and al-Rāzi's book. Like al-Zamakhshari, for al-Sakkāki, Arabic rhetoric is divided into two main disciplines, ᶜilm al-maᶜāni and ᶜilm al-bayān, and he does not recognise ᶜilm al-badīᶜ as an independent rhetorical discipline but rather as part of ᶜilm al-maᶜāni. He deals with some al-badīᶜ rhetorical features but confuses them, like al-Rāzi, with ᶜilm al-maᶜāni discipline. In his book, al-Sakkāki provides an account of some linguistic features such as

foregrounding and backgrounding, and rhetorical features such as metaphor, simile, metonymy, verbosity, succinctness, hyperbole, several kinds of badī^{c} features, and the distinction between eloquence and rhetoric. For al-Sakkāki, like al-Zamakhshari, the notion of i^{c}jāz can only be appreciated through the two rhetorical disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān. Al-Sakkāki also claims that ^{c}ilm al-badī^{c} is part of eloquence whereas ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān are part of rhetoric.

2.4.1 Simplified summaries

A number of rhetoricians have been engaged in abridged and simplified accounts of Arabic rhetoric and managed to provide useful contributions to the readers. Those rhetoricians are listed in the following paragraphs:

Ḍiyā' al-Dīn Ibn al-Athīr (558–637 H) Ḍiyā' al-Dīn Ibn al-Athīr has written *al-Mathal al-Sā'ir fī Adab al-Kātib wal-Shā^{c}ir* which is different from al-Jurjāni's approach. For Ibn al-Athīr, the expression 'rhetoric' is synonymous to ^{c}ilm al-bayān which includes, in his view, the two disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-badī^{c}. This approach is different from that adopted by al-Jurjāni, al-Zamakhshari, and al-Sakkāki. Ibn al-Athīr's approach is similar to that of al-Jāḥiẓ. Also, Ibn al-Athīr is heavily influenced by Ibn Sinān. Ibn al-Athīr's book provides details about several linguistic features such as foregrounding, backgrounding, verbal and nominal sentences, and rhetorical features such as assonance, al-jinās, metaphor, verbosity, repetition, and polyptoton.

^{c}Abd al-Wāḥid b. ^{c}Abd al-Karīm al-Zimlakāni (d. 651 H) ^{c}Abd al-Wāḥid b. ^{c}Abd al-Karīm al-Zimlakāni has written *al-Tibyān fī ^{c}Ilm al-Bayān* which is an abridged summary of al-Jurjāni's *Dalā'il al-I^{c}jāz*. Al-Zimlakāni refers to linguistic features when he accounts for grammar and morphology and to rhetorical features such as metaphor, metonymy, and some badī^{c} features such as imagery.

Badr al-Dīn Muḥammad b. Mālik al-Ṭā'i (d. 686 H)[18] Badr al-Dīn Muḥammad b. Mālik al-Ṭā'i has written *al-Miṣbāḥ fī ^{c}Ulūm al-Ma^{c}āni wal-Bayān wal-Badī^{c}* which is a simplified summary of part three of al-Sakkāki's *Muftāḥ al-^{c}Ulūm*. Like al-Sakkāki, al-Tā'i claims that rhetoric refers to ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān while eloquence belongs to ^{c}ilm al-badī^{c}. In his book, al-Ṭā'i provides a long list of 54 al-badī^{c} features which are more than the 26 features suggested by al-Sakkāki. Badr al-Dīn makes an insightful reference to the three distinct rhetorical disciplines: ^{c}ilm al-ma^{c}āni, ^{c}ilm al-bayān, and ^{c}ilm al-badi^{c}. He also employs the expression ^{c}ilm al-badi^{c} to refer to its specific embellishment features.

Yaḥyā b. Ḥamzah al-ᶜAlawi (d. 705 H) Yaḥyā b. Ḥamzah al-ᶜAlawi has written *al-Ṭirāz al-Mutaḍammin li-Asrār al-Balāghah wa ᶜUlūm Haqā'iq al-Iᶜjāz* which is a summary of *al-Kashshāf* by al-Zamakhshari. In his book, al-ᶜAlawi also refers to al-Rāzi, al-Sakkāki, and Ibn al-Athīr. He provides an account of eloquence, rhetoric, and al-badiᶜ features. He also accounts for the eloquence of the Qur'ān in terms of its lexical items, the constituent letters of Qur'ānic expressions, and syntactic patterns of Qur'ānic āyahs. The notion of iᶜjāz is also discussed through the rhetorical disciplines of ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ, although his approach is different from al-Jurjāni's.

Jalāl al-Dīn Muḥammad al-Qizwīni (666–739 H) Jalāl al-Dīn Muḥammad al-Qizwīni has written two books. The first is *Talkhīṣ al-Muftāḥ* which is a summarised commentary of al-Sakkāki's *Muftāḥ al-ᶜUlūm*. Al-Qizwīni[19] makes a distinction between the eloquence of the lexical item, the eloquence of the proposition, and the eloquence of the text producer, and also refers to rhetoric which, in his view, applies to the proposition and the text producer. He also makes reference to the context of situation in terms of definite/indefinite nouns, verbosity, and succinctness. The book provides an account of the three rhetorical disciplines: ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ. Among the linguistic and rhetorical features discussed are negation, foregrounded subject, conjunctions, zero conjunctions, metaphor, simile, and metonymy. Al-Qizwīni's second book *al-Īḍāḥ* is no more than a supplement to his first book. In this book, al-Qizwīni provides more commentary on al-Sakkāki's book as well as on al-Jurjāni's two books. *Al-Īḍāḥ* is a detailed account of eloquence, rhetoric, ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ.

Muḥammad b. Muḥammad b. ᶜAmru al-Tannūkhi (d. 749 H) Muḥammad b. Muḥammad b. ᶜAmru al-Tannūkhi has written *al-Aqṣā al-Qarīb fī ᶜIlm al-Bayān* in which he provides a different approach to that of al-Jurjāni, al-Zamakhshari, and al-Sakkāki, where he calls rhetorical studies al-bayān; this is a direct influence of Ibn al-Athīr. The book provides grammatical details and an account of eloquence and rhetoric. For al-Tannūkhi, like Ibn al-Athīr, eloquence refers to the lexical item and its signification while rhetoric exclusively refers to signification. Al-Tannūkhi also provides an analysis of the articulatory phonetic features of lexical items as well as the rhetorical features of metonymy, hyperbole, assonance, al-jinās, foregrounding, and backgrounding.

Ibn Qayyim al-Jawziyyah (d. 751 H) Ibn Qayyim al-Jawziyyah who is a renowned theologian has written *al-Fawā'id al-Mushawwiq ilā ᶜUlūm al-Qur'ān waᶜUlūm al-Bayān* in which he highlights the significance of the rhetorical discipline of al-bayān in appreciating the notion of iᶜjāz. The book also refers to eloquence, rhetoric, and rhetorical features such as metaphor, metonymy, and imagery.

2.5 The notion of i^{c}jāz in rhetorical studies

The notion of i^{c}jāz has always been interrelated to rhetorical studies and has been a controversial issue among rhetoricians. Let us first investigate what the expression i^{c}jāz linguistically and theologically means. The expression i^{c}jāz is a nominalised noun derived from the transitive verb (a^{c}jaza – to make someone unable to do something)[20] and is also morphologically related to the expression mu^{c}jizah (a miracle). Theologically, i^{c}jāz denotes the miraculous nature of the Qur'ān and its divine source. Thus, the translation of i^{c}jāz is given as 'inimitability' since it is related to the notion that no one can imitate what God makes. Scholastic theologians also view the notion of i^{c}jāz differently. The major difference, from a rhetorical perspective, between the Mu^{c}tazilites and the Ash^{c}aries regarding this notion is whether the i^{c}jāz of Qur'ānic style is attributed to its eloquence or to its order system.[21] However, it is important to note here that in terms of i^{c}jāz and rhetorical studies, the two jargons 'eloquence' and 'order system' have been employed by the Mu^{c}tazilites and the Ash^{c}aries interchangeably, i.e. they are synonymous expressions in the rhetorical studies of the notion of i^{c}jāz.

After the departure of Qudāmah b. Ja^{c}far (d. 337 H), research interest in rhetorical studies, especially during the fourth to seventh Hijrah centuries, has been focused on two major fields:

1 *Pure Arabic rhetoric* This represents pure rhetorical studies whose focus is mainstream Arabic rhetoric and poetic discourse. This field of research is represented by rhetoricians such as Ibn Ṭabāṭabā (d. 322 H), al-^{c}Askari (d. 395 H), Ibn Sinān (d. 466 H), al-Sakkāki (555–626 H), and Ibn al-Athīr (558–637 H), and

2 *Qur'ānic rhetoric* This represents rhetorical studies that are concerned with Qur'ānic genre and its prototypical rhetorical and linguistic features. The focus of this field of research has been the investigation of the notion of i^{c}jāz from linguistic, rhetorical, and theological perspectives. Scholars who are concerned with this discipline are these such as al-Rummāni (d. 386 H), al-Khaṭṭābi (d. 388 H), al-Baqillāni (d. 403 H), ^{c}Abd al-Jabbār Ābādi (d. 415 H), al-Jurjāni (d. 471 or 474 H), al-Zamakhshari (467–538 H), and al-Rāzi (d. 544–606 H).

However, during the fourth Hijrah century, the scholastic theologians like al-Rummāni, al-Khaṭṭābi, al-Baqillāni, and ^{c}Abd al-Jabbār Ābādi have focused their research exclusively on the notion of i^{c}jāz. This aspect of rhetoric has equally continued to flourish during the fifth Hijrah century by non-scholastic scholars like al-Jurjāni, al-Zamakhshari, and al-Rāzi. For al-Rummāni, āyah-final expressions and assonance represent features of Qur'ānic i^{c}jāz. However, al-Baqillāni

disagrees with him. For al-Baqillāni, the notion of i^{c}jāz is attributed to the order system (al-naẓm) of Qur'ānic discourse. As for ^{c}Abd al-Jabbār Ābadi, i^{c}jāz is attributed to eloquence and this disagrees with the view based on the order system held by al-Baqillāni. For al-Jurjāni, however, the notion of i^{c}jāz is attributed primarily to the order system of Qur'ānic genre and to Qur'ān-specific stylistic and grammatical prototypical features rather than to its individual lexical items or their meanings. The notion of i^{c}jāz, in the view of al-Jurjāni, cannot be attributed to the lexical items' linguistic, semantic, or phonetic features only.

Arab rhetoricians have held 12 different opinions with regards to the notion of i^{c}jāz. These views include:

1 Dissuasion In Arabic, this is referred to as al-ṣarfah. This expression has been coined by the Mu^{c}tizilite theologian Wāṣil b. ^{c}Aṭā' (d. 131) and then adopted by Ibrāhīm al-Naẓẓām (d. 231 H), the teacher of al-Jāḥiẓ. This is the view supported by al-Rummāni and Ibn Sinān. They claim that the Arabs possess the faculty of rhetorical skills but Allāh has dissuaded them from challenging the style and rhetorical features of the Qur'ān. In other words, the Arabs are capable of imitating the Qur'ānic style but Allāh has averted their hearts and minds from doing so.

2 Difference in genre This view is supported by al-Khaṭṭābi, al-Bāqillāni, and ^{c}Abd al-Jabbār Ābādi who claim that Qur'ānic genre and stylistic techniques are totally distinct from those adopted in both written and oral human discourses such as poetry, speeches, and letters. This is particularly evident in Qur'ānic āyah-final expressions (fawāṣil al-āyāt). Qur'ānic genre, for those rhetoricians, is beyond the Arabs' rhetorical and linguistic faculties although they possess the highest level of linguistic competence. In their view, the most distinctive stylistic feature of Qur'ānic genre is that it is free from all forms of stylistic, linguistic, and phonetic incongruity which are commonly found in non-Qur'ānic discourses.

3 Similarity in stylistic techniques and congruity This view is held by Ibn Sinān who claims that both Qur'ānic and non-Qur'ānic styles are identical. In other words, the diction features of the Qur'ān are similar to those found in prose and poetry. The i^{c}jāz of the Qur'ān, in his view, is attributed to al-ṣarfah notion.

4 Divine secrets This view is adopted by al-Rummāni and al-Bāqillāni who claim that the Qur'ān is distinguished by its reference to many futuristic details (ghuyūb) and Prophets' parables that are transcendental. This claim is opposed by al-Khaṭṭābi.

5 Word order This view has been adopted by scholars such as al-Jāḥiẓ, al-Bāqillāni, ^{c}Abd al-Jabbār Ābādi, al-Jurjāni, al-Zamakhshari, and al-Rāzi. Proponents of this view claim that the i^{c}jāz is mainly attributed to Qur'ānic genre's

sublime eloquence and highly effective style which are realised by Qur'ān-bound lexical items and their unique order system (al-naẓm). The main premise of this view is that the word order of Qur'ānic propositions cannot be matched by human discourse. It is interesting to note that although al-Jāḥiẓ was the student of the Mu^{c}tazilite scholar Ibrāhim al-Naẓẓām who is the proponent of al-ṣarfah, al-Jāḥiẓ stood firmly against his teacher's views on this controversial problem. The well-known exegete al-Ṭabari (d. 310 H) is also against al-ṣarfah notion and is an advocate of the order system in Qur'ānic style.

6 *Embellishments* For some Arab rhetoricians such as al-Bāqillāni and al-Zamakhshari, the features of ^{c}ilm al-badī^{c}, like assonance, anti-thesis, and al-jinās, are not related to the notion of i^{c}jāz. For al-Rummāni, however, assonance is a prototypical rhetorical aspect of i^{c}jāz.

7 *Level of linguistic congruity* For some rhetoricians such as al-Rummāni and Ibn Sinān, there are three levels of linguistic congruity in a given discourse: incongruous discourse, average congruous discourse, and highly congruous discourse. Qur'ānic discourse is characterised by highly effective linguistic and stylistic congruity which is a missing feature in human discourses that are characterised by mid-to-low-levels of congruity as in prose, poetry, and the rhetoricians' discourse.

8 *Phonetic and semantic features of lexical items* For rhetoricians such as al-Jurjāni, individual Qur'ānic lexical items, on both phonetic and semantic levels, are not related to the i^{c}jāz of Qur'ānic discourse. Unlike the Ash^{c}ari rhetoricians such as al-Jurjāni, the Mu^{c}tazilite rhetoricians, such as al-Jāḥiẓ, view the notion of i^{c}jāz as synonymous with al-faṣāḥah (eloquence) and consider the latter notion to be related to an individual lexical item and its signification. Moreover, the Mu^{c}tazilite rhetoricians take into consideration the phonetic and semantic features of the individual lexical item in their investigation of the notion of i^{c}jāz.

9 *Linguistic, phonetic, and stylistic features* There are prototypical linguistic and stylistic features in Qur'ānic discourse that are considered as significant constituents of stylistic i^{c}jāz. This view is held by modern linguists and rhetoricians such as Muḥammad ^{c}Abd al-Khāliq ^{c}Iḍīmah who has made an extensive contribution to Arabic rhetoric. His approach is grammar-based and investigates, through grammar and morphology, the semantically oriented stylistic changes at the particle level of Qur'ānic Arabic. For Muṣṭafā Ṣādiq al-Rāfi^{c}i (1880–1937), the notion of i^{c}jāz should be investigated at a textual level and is attributed to linguistic, phonetic, and stylistic features. Linguistic and stylistic aspects are represented by the Qur'ān-bound grammatical and stylistic patterns and the phonetic features occur at the word level within the āyah.

10 Assonance Muᶜtazilite rhetoricians like al-Rummāni distinguish between assonance and āyah-final expressions. For them, assonance represents a rhetorical deficiency while āyah-final expressions constitute a rhetorical aspect. However, other Muᶜtazilite rhetoricians such as Ibn Sinān al-Khafāji do not distinguish between āyah-final words and assonance. For Ibn Sinān, for instance, assonance does not constitute a rhetorical deficiency of any discourse so long as it, i.e. assonance, occurs as subservient to signification. Other Ashᶜari scholars do not touch upon such a distinction. However, both Muᶜtazilite and Ashᶜari rhetoricians agree that assonance in Qur'ānic discourse is subservient to meaning.

Modern scholars, however, have attributed the notion of iᶜjāz to:

11 Artistic imagery This view is held by Sayyid Quṭb (1906–1966) who claims in his book *al-Taṣwīr al-Fanni fī al-Qur'ān* that Qur'ānic discourse is characterised by this stylistic feature which has made it inimitable. For him, if the imagery changes, meaning will change, too.

12 Euphony This is a view held by Muṣṭafā Ṣādiq al-Rāfiᶜi (1880–1937) who claims that iᶜjāz is attributed to cadence and the phonetic order system.

2.6 Modern period of rhetorical studies

During the twentieth century AD, modern Arabic rhetoric has started as a result of interest on the part of some linguists and theologians who have attempted to revive Arab classical tradition of rhetorical studies. This attempt has been led by the Egyptian scholar Sheikh Muḥammad ᶜAbdu (1905–1948), the Mufti of Egypt, the student of the well-known scholar Sheikh Jamāl al-Dīn al-Afghāni, and a lecturer in al-Azhar University. The educational board of al-Azhar University has sanctioned a proposal put forward by ᶜAbdu to include in the syllabus al-Jurjāni's two books and to abandon the teaching approach primarily based on al-Qizwīni's *Talkhīṣ al-Muftāḥ*. Thus, the teaching of classical Arabic rhetoric has been revived and become compulsory on al-Azhar's students. Aḥmed Ibrāhīm al-Hāshimi (1878–1943), who is Sheikh Muḥammad ᶜAbdu's student, has written *Jawāhir al-Balāghah*, and Aḥmed Muṣṭafā al-Murāghi (1909–1952) has written *ᶜUlūm al-Balāghah* which is an account of eloquence, rhetoric, and the three rhetorical disciplines of ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ. During the first half of the twentieth century, other rhetoricians such as Aḥmed al-Shāyib and Muṣṭafā Ṣādiq al-Rāfiᶜi (1880–1937), also called for the revival of classical approaches to Arabic rhetoric. Al-Shāyib has written *al-Uslūb* and al-Rāfiᶜi has written *Taḥta Rāyat al-Qur'ān* which both deal with the three rhetorical disciplines ᶜilm al-maᶜāni, ᶜilm al-bayān, and ᶜilm al-badīᶜ. Al-Rāfiᶜi has also

dealt with the notion of iᶜjāz in his book *Iᶜjāz al-Qur'ān*. Also, Arab universities have shown interest in classical rhetorical tradition. In some of these universities, teaching involves a comparative approach to linguistic and rhetorical studies based on al-Jurjāni's word order theory and modern European linguistic approaches such as structuralism and generative transformational grammar. It must be noted that ᶜAbdu, al-Shāyib, and al-Rāfiᶜi have attempted to revive and investigate classical Arabic rhetoric through a modern perspective.

During the second half of the twentieth century, research in Arabic rhetorical studies continued. For instance, Amīn al-Khūli (1895–1966) has written *Fan al-Qawl* and *Manāhij Tajdīd fī al-Tafsīr wal-Balāghah*. ᶜĀ'isha ᶜAbd al-Raḥmān Bint al-Shāṭi' has written *al-Iᶜjāz al-Bayāni lil-Qur'ān* which is an approach similar somehow to that of al-Zamakhshari but not as detailed as the latter. Bint al-Shāṭi' provides an account of the notion of iᶜjāz through the discussion of Qur'ānic lexical items and their rhetorical features and impact upon the reader. A comprehensive account of Qur'ānic stylistics has been undertaken by Muḥammad ᶜAbd al-Khāliq ᶜIḍīmah whose 11-volume book *Dirāsāt li-Islūb al-Qur'ān al-Karīm* has made a valuable contribution to Arabic rhetoric and the notion of iᶜjāz. His investigation is based on Arabic grammar, morphology, and stylistics. It is mainly concerned with the semantic orientation of particles in Qur'ānic Arabic. It is a grammatical and morphological analysis of Qur'ānic Arabic in the form of a dictionary with an extensive reference to major Arabic linguists and Qur'ān reciters. Also, Muḥammad Muḥammad Abu Mūsā has written *al-Balāghah al-Qur'āniyyah fī Tafsīr al-Zamakhshari wa Atharuhā fī al-Dirāsāt al-Balāghiyyah*. This is an account which imitates al-Zamakhshari's approach of unearthing the notion of iᶜjāz. The book is mainly concerned with the linguistic features of Qur'ānic lexical items and their word order and morphological form. Another recent study on Arabic rhetoric is provided by Tammām Ḥassān of the Faculty of Dār al-ᶜUlūm of Cairo University. His book *al-Bayān fī Rawā'iᶜ al-Qur'ān* provides a rhetorical and linguistic account of Qur'ānic Arabic and attempts to apply European linguistic tradition in his approach. Tammām Ḥassān is heavily influenced by Firthian linguistics developed by the English linguist J.R. Firth who was Tammām's PhD supervisor in the 1940's in the School of Oriental and African Studies of the University of London.

2.6.1 *Modern approach to rhetorical studies*

Interest in the European aesthetic and stylistic approaches to rhetoric has influenced some Arab rhetoricians and linguists to apply European rhetorical techniques to classical and modern Arabic discourses. This new approach in

Arabic rhetorical studies has emerged in the second half of the twentieth century which aims to make Arabic rhetoric within stylistics (الأسلوبيات) and part and parcel of literary criticism. The European-oriented modern approach to Arabic rhetoric is mainly concerned with the notion of inḥirāf or taghrīb (linguistic deviation from Arabic linguistic conventions) and symbolism (الرمزية). For modern Arabic rhetorical studies, linguistic deviation in the mode of discourse is also a form of symbolism which the text producer adopts. For instance, the use of non-standard Arabic, i.e. colloquial Arabic, symbolises the cultural and educational background of the character in a given novel or play while the use of modern standard Arabic is the symbolism of an educated character. Proper nouns are also symbols of the educational and financial background of the character and identify whether he or she is from a rural or an urban area of the country. This modern approach to Arabic rhetoric also calls for the application of European aesthetic and stylistic approaches to Arabic rhetoric.

Modern Arabic rhetorical studies attempt to investigate linguistic deviation in terms of imagery, rhyme, and sound. The major focus of modern Arabic rhetorical studies has been on the text level analysis in order to derive the imagery or symbolism of the whole text. For instance, a critical literary analysis is made for two sections in a given novel or play in which one section is claimed to be symbolising a caring and contented father who does not accept illegal means of living. This is contrasted with another section of the same novel which depicts an imagery of another father who is portrayed as uncaring, uncontended, greedy, and earning illegal living. Thus, the second section is said to relay the symbolism of an unhappy family. Symbolism is equal to mainstream Arabic rhetorical notions of metaphor (الأستعارة) and metonymy (الكناية). Modern Arabic rhetorical studies also call for the study of intertextuality (al-tanāṣṣ).[22] Effective discourse cannot be achieved, in the view of the modern approach, unless the text producer deviates linguistically and stylistically from the Arabic linguistic and stylistic norms. The new rhetorical approach claims that rhetorical analysis should be carried out at both the micro-level, i.e. the word- and sentence-level, as well as at the macro-level, i.e. at the full-text level. Proponents of this approach are Ṭāhā Ḥusain, Muḥammad Ghunaim Hilāl, Jābir ᶜUṣfūr, and ᶜAbd al-Salām al-Misaddi al-Tūnisi.

It is also interesting to note that a counter attack has been launched in the early years of the twenty-first century against this European-oriented modern approach to Arabic rhetoric. Opponents of this modern approach are those such as ᶜAbd al-ᶜAzīz Ḥammūdah whose books *al-Marāyā al-Muḥaddabah*, *al-Marāyā al-Muqaᶜᶜarah*, and *al-Khurūj min al-Tīh* are critical of the application of modern European rhetorical approaches to Arabic discourse and call for the study of

Arabic in the light of mainstream classical Arabic rhetoric. However, classical Arab rhetoricians, linguists, and exegetes have been familiar with what is now known as the European approach to rhetoric. It is known, for instance, to Ibn al-Mu^{c}tazz (d. 296 H) who has applied the textual-level rhetorical analysis of the full text of classical Arabic poems and talked about the relationship between the beginning, the middle, and the end of the poem, i.e. the text structure of the poem. Exegetes such as al-Rāzi (544–604 H), Ibn Ḥaiyān (d. 745 H) and al-Biqā^{c}i (d. 885 H) have also applied the rhetorical feature of text structure when they have dealt with Qur'ānic text-level analysis and its structure in terms of the rhetorical feature of al-munāsabah (sequential connectivity and intertextuality).

Modern Arab rhetoricians employ new rhetorical labels that have been already employed by classical mainstream Arabic rhetoric but are given different names. For instance, the new rhetorical notion (al-ramziyyah – symbolism) is known in classical Arabic rhetoric as (al-kināyah – metonymy) or (al-isti^{c}ārah – metaphor). Also, the notion of inḥirāf or taghrīb (linguistic deviation from Arabic linguistic conventions) has also been accounted for by mainstream Arabic rhetoric. For instance, the foregrounding and backgrounding of al-musnad ilaihi and al-musnad have pragmatic functions according to classical Arabic rhetoric. The end of the third Hijrah century and the beginning of the fourth Hijrah century have been led by Ibn al-Mu^{c}tazz who has revolutionised Arabic rhetoric and called for the achievement of aesthetic values in Arabic discourse, or more precisely in poetry, through linguistic deviation, i.e. al-taghrīb in grammatical structure, imagery, and phonetic structure of the lexcial item and its musical pattern. Ibn al-Mu^{c}tazz has called this rhetorical approach al-badī^{c} (embellishments, i.e. beautifying and aesthetic elements). Modern Arabic rhetoric refers to the speech acts such as (ضحك الديكُ على الدجاجة – the rooster laughed at the hen) and (الخمرُ أمُّ الكبائر – alcohol is the mother of all big sins) as personification. Thus, inḥirāf or taghrīb has taken place and imagery is established among classical Arab rhetoricians. Allegory in classical Arabic rhetoric has been named as imagery as in the following verse by the poet Aḥmad Shawqi during the revolution of Damascus in 1925 against the French occupation:

وللحريّة الحمراء بابٌ بكلِّ يدٍ مُضرّجةٍ يُدقُّ
There is a door for the red liberty that is knocked at by every hand full of blood.

In terms of modern Arabic rhetoric, this verse has achieved imagery through taghrīb by modifying (الحرية – liberty) with the adjective (حمراء – red) that alludes to (الدماء – blood). Also, 'liberty' is depicted as having (باب – a door) to allude to (بيت – house), (سور – fence), or (حصن – fortress). In terms of lexical selection, collocation is achieved through the use of the lexical item (مُضرّجة – full of)

instead of the word (مُلطّخة – stained) which has a negative connotation and alludes to evildoers who kill and have their hands stained with the victims' blood. The use of (مُضرّجة) stylistically fits the notion of (الثوّار – freedom fighters). In terms of intertextuality, the poet has used (مُضرّجة) that is intertextually linked to the word (حمراء – red), and (يدق – to knock) that is intertextually related to the noun (باب – door).

Another example of symbolism in modern standard Arabic is encountered in the following narrative text:

. . . ونعيبُ البومةِ يمزّق السكونَ . . . والديكة كفت عن الأذان . . . وامتلأت السماءُ بالخفافيش . . . والذئابُ تعوي جائعة وسط الحقول . . .

The croaking and hooting of the owl shatter the silence . . . the roosters do not want to raise the adhān . . . the bats have filled the sky . . . and the hungry wolves howl in the middle of the fields . . .

In this text, symbolism alludes to a sad atmosphere after the notorious security police raided the house of a human rights activist and arrested him. The rural peaceful atmosphere of the sleeping village is shattered by this inhumane action. Thus, grief and sadness are symbolised by the expressions and actions that depict the images of sorrow and gloom such as (نعيب البومة – the croaking and hooting of the owl), (الديكة كفت عن الأذان – the roosters do not raise the adhān), (امتلأت السماءُ بالخفافيش – the bats have filled the sky), and (الذئابُ تعوي جائعة وسط الحقول – the hungry wolves howl in the middle of the fields). Thus, symbolism is achieved through allusion and imagery.

The expressions (غُصن الزيتون – olives branch) and (الحمار – donkey) have denotative meanings without any allusions or symbolism when they are taken in their literal significations. However, in a political discourse, the expression (غُصن الزيتون – olives branch) has a connotative meaning that alludes to (السلام – peace) and symbolises (السلام) as well in a demonstration. This also applies to (حمامة – pigeon) which can either have non-imagery, i.e. non-allegorical meaning if it is denotatively understood. In this sense, it is merely a bird that makes our buildings and streets dirty. However, it can be a symbol of peace. Similarly, (الحمار – donkey) denotatively signifies an animal but it can be employed as a symbol of (غباء – stupidity) in Arabic.

Modern Arabic rhetoric is also concerned with conversational implicature which is a form of implicit signification. Because conversational implicature refers to implicit meaning, misunderstanding may arise and the underlying message of the text producer may be literally understood by the addressee. For instance, if you are a politician and someone passes a scornful remark against you, you may say to the police (إقطع لسانه) which can have a literal and an implicit meaning.

If the police misunderstand the underlying implicit meaning of this message, this speech act means to them as (to cut off his tongue). This is because they thought this person has committed a serious offence against the politician. However, what the politician has actually meant is (to bribe this person, i.e. shut him up with some financial reward). Thus, the speech act (إقطع لسانه) has a conversational implicature (يرشو – to bribe). Similarly, a speech act like (الجو حار) is a speech act that can be understood literally as (the weather is hot) or understood with its conversational implicature, i.e. implicit pragmatic signification, as (kindly open the window because the room is unventilated).

Phonetic changes, which modern Arab rhetoricians talk about, have also been referred to by classical rhetoricians when they have discussed phonetic incongruity and the notion of eloquence. However, phonetic errors for modern Arab rhetoricians are acceptable and signify the rhetorical notion of inḥirāf or taghrīb, as in the following verse by Abu Nu'ās:

جادلتهُ في قبلةٍ فأجابني لا والمثيح وحُرمةِ الناقوثِ

I asked him (the child) for a kiss, but he replied: 'No, by the Messiah and the sacredness of the (church) bell'.

This is an example of parody in which the poet copies the exact phonetic pattern of the child's pronunciation. Thus, the child says (المثيح {al-mathīḥ} – Messiah) instead of the correct pronunciation (المسيح {al-masīḥ}), i.e. the /s/ sound has changed to the /th/ sound. The same applies to the word (الناقوث {al-nāqūth} – the church bell) instead of the correct pronunciation (الناقوس {al-nāqūs}). This phonetic deviation employed by the poet is to provide the imagery of the age of a young child speaking with a lisp.

A modern rhetorical analysis of the following two verses by the poet Imru' al-Qais is another interesting example:

قِفا نبكي مِنْ ذكرى حبيبٍ ومنزلِ بِسقْطِ اللوى بينَ الدَخولِ فَحوملِ
مِكَرٍّ مِفرٍّ مُقْبلٍ مُدْبِرٍ مَعاً كَجلمودِ صَخْرٍ حطَّهُ السيْلُ مِنْ عَلِ

In the above verses, the poet in the first verse has expressed his emotional feelings about his love for his sweetheart and his sorrow for her departure. However, in the second verse, he is talking about a completely different theme which is that of war. The poet has employed musical deviation through the employment of different vowels and case endings in order to match the two distinct themes. In the first verse, we encounter the employment of long vowels such as (ā, ī, ū) which correspond to an emotional experience. However, in the second verse, we do not encounter these long vowels but rather we notice the employment of accusative

nunation which relay the pragmatic function of the noise of war drums. Thus, deviation (inḥirāf) or (taghrīb) for modern Arabic rhetorical analysis involves one of the three forms:

1 stylistic which is concerned with word order change;
2 phonetic which is concerned with rhyme and musical effect;
3 symbolic which is concerned with imagery, allusion, and allegorical meanings.

2.7 Chronological summary of rhetoricians

The following is a historical summary which aims to provide brief details of scholars referred to throughout the present chapter:

1 Abu ^{c}Ubaidah Ma^{c}mar b. al-Muthannā (110–209 or 213 H) is a linguist who has expressed concern about the spread of linguistic incompetence among Arabs. His concern has led to the writing of his book *Majāz al-Qur'ān* which is on Arabic grammar but also touches upon a limited number of rhetorical features.
2 al-Farrā' (144–207 H) is a grammarian whose book *Majāz al-Qur'ān* deals briefly with some rhetorical aspects of Qur'ānic Arabic.
3 Al-Aṣma^{c}i (d. 211 H) is a grammarian whose book on al-jinās also deals with other rhetorical features of Arabic.
4 Ibn al-Muqaffa^{c} (d. 143 H) has introduced into Arabic the rhetorical notions of eloquence and context of situation, and established a new literary style in writing known as al-uslūb al-muwallad (the style of the non-native speaker of Arabic).
5 Al-Jāḥiẓ (d. 255 H) is the founder of Arabic rhetoric and is a Mu^{c}tazilite scholar who has written *al-Bayān wal-Tabyīn* and *al-Ḥayawān*.
6 Ibn Qutaibah (d. 276 H) is an opponent of Mu^{c}tazilite views although his book *Ta'wīl Mushkil al-Qur'ān* is influenced by al-Jāḥiẓ's *al-Ḥayawān*. His book refers to some rhetorical features.
7 Al-Mubarrad (210–285 H) is a grammarian whose book *al-Kāmil* makes reference to some rhetorical aspects of Arabic.
8 Tha^{c}lab (200–291 H) is a grammarian but in his small book *Qawā^{c}id al-Shi^{c}r* refers without any informative details to a limited set of rhetorical features.
9 Ibn al-Mu^{c}tazz (d. 296 H) is the founder of the rhetorical discipline of ^{c}ilm al-badī^{c} whose theoretical foundation is laid down in his book *al-Badī^{c}*.
10 Qudāmah b. Ja^{c}far (d. 337 H) is a well-known rhetorician who has written two books *Naqd al-Shi^{c}r* and *Ṣinā^{c}at al-Jadal*.

11 Aḥmed b. Fāris (d. 395 H) is a linguist whose book *al-Ṣāḥibi* includes a chapter on word order in Arabic called *Ma^{c}āni al-Kalām* (meanings of speech) that has influenced the theory of word order developed by al-Jurjāni.

12 Isḥāq b. Ibrāhīm b. Wahab (n.d.) is heavily influenced by Greek philosophy in his book *al-Burhān fī Wujūh al-Bayān*.

13 ^{c}Ali b. ^{c}Isā al-Rummāni (d. 386 H) is a Mu^{c}tazilite scholar whose book *al-Nukāt fī I^{c}jāz al-Qur'ān* deals with the notion of *i^{c}jāz* from a rhetorical perspective.

14 Aḥmed b. Muḥammad al-Khaṭṭābi (d. 388 H) whose book *al-Bayān fī I^{c}jāz al-Qur'ān* provides a rhetorical account of the notion of i^{c}jāz.

15 Abu Bakr Muḥammad b. al-Ṭayyib al-Bāqillāni (d. 403 H) is an Ash^{c}ari scholar whose book *I^{c}jāz al-Qur'ān* provides an argument against the notion of al-ṣarfah pertaining to the i^{c}jāz of Qur'ānic discourse.

16 ^{c}Abd al-Jabbār al-Asad Ābādi (d. 415 H) is a Mu^{c}tazilite scholar whose book *al-Mughni fī Abwāb al-Tawḥīd wal-^{c}Adl* provides details about the word order system (al-naẓm) in Qur'ānic Arabic.

17 Muḥammad b. Aḥmed b. Ṭabāṭabā (d. 322 H) has written *^{c}Iyār al-Shi^{c}r* which is a comparative account of poetic discourse and its rhetorical features.

18 Abu al-Qāsim al-Ḥasan b. Bishr al-Āmadi (d. 371 H) writes *al-Muwāzanah Baina Abu Tammām wal-Buḥtury* as a rhetorically based critical comparative analysis of two poets.

19 ^{c}Ali b. ^{c}Abd al-^{c}Azīz al-Jurjāni (d. 392 H) has written *al-Wasāṭah Baina al-Mutanabbi wa Khuṣūmahu* which investigates the rhetorical errors made by poets.

20 Abu Hilāl al-^{c}Askari (d. 395 H) has written *al-Sinā^{c}atain* which is a rhetorical account of prose and poetic discourses.

21 Al-Sharīf al-Raḍi (d. 406 H) has written *Talkhīṣ al-Bayān fī Majāzāt al-Qur'ān*, and *al-Majāzāt al-Nabawiyyah* which are practically based and provide a list of some rhetorical features.

22 Ibn Rashīq al-Qairawāni (d. 463 H) provides details about some rhetorical features of poetic discourse in his book *al-^{c}Umdah fī Ṣinā^{c}at al-Shi^{c}r wa Naqdihi*.

23 Ibn Sinān al-Khafāji (d. 466 H) is a proponent of the notion of al-ṣarfah and his book *Sirr al-Faṣāḥah* deals with the distinction between eloquence and effective discourse and assonance in Qur'ānic discourse.

24 ^{c}Abd al-Qāhir al-Jurjāni (d. 471 or 474 H) is an Ash^{c}ari scholar who has established the theory of word order and laid the theoretical foundation of ^{c}ilm al-ma^{c}āni in his book *Dalā'il al-I^{c}jāz*. His second book on rhetorical studies is *Asrār al-Balāghah* which is the cornerstone of ^{c}ilm al-bayān. For him, Qur'ānic i^{c}jāz is attributed to the Qur'ān-specific word order.

25 Al-Zamakhshari (467–538 H) is a Mu^{c}tazilite scholar who has put into practice al-Jurjāni's theoretical frameworks of word order and ^{c}ilm al-bayān in his book *al-Kashshāf*. He holds the same view on Qur'ānic i^{c}jāz as that of al-Jurjāni.

26 Al-Rāzi (544–606 H) is a sympathiser with Ash^{c}ari views and his book *Nihāyat al-Ījāz fi Dirāyat al-I^{c}jāz* marks the beginning of the summary and commentary approach to rhetorical studies. His book is a summarised account of al-Jurjāni's two books.

27 Al-Sakkāki (555–626 H) has written *Muftāḥ al-^{c}Ulūm* whose third part provides an account of Arabic rhetoric.

28 Ibn al-Athīr (558–637 H) provides in his book *al-Mathal al-Sā'ir fī Adab al-Kātib wal-Shā^{c}ir* a set of rhetorical aspects of Arabic.

29 Al-Zimlakāni (d. 651 H) has written *al-Tibyān fī ^{c}Ilm al-Bayān* which is a summary of al-Jurjāni's book *Dalā'il al-I^{c}jāz*.

30 b. Mālik al-Ṭā'i (d. 686 H) provides in his book *al-Miṣbāḥ fī ^{c}Ulūm al-Ma^{c}āni wal-Bayān wal-Badī^{c}* a summary of part three of al-Sakkāki's book *Muftāḥ al-^{c}Ulūm*.

31 Ḥamzah al-^{c}Alawi (d. 705 H) has written *al-Ṭirāz al-Mutaḍammin li-Asrār al-Balāghah wa ^{c}Ulūm Haqā'iq al-I^{c}jāz* which is a summary of al-Zamakhshari's book *al-Kashshāf*.

32 Al-Qizwīni (666–739 H) writes *Talkhīs al-Muftāḥ* and *al-Īḍāḥ* which are summarised commentaries of al-Sakkāki's *Muftāḥ al-^{c}Ulūm*.

33 Al-Tannūkhi (d. 749 H) provides an account of eloquence and rhetoric in his book *al-Aqsā al-Qarīb fī ^{c}Ilm al-Bayān*.

34 Ibn Qaiyim al-Jawziyyah (d. 751 H) talks about eloquence, rhetoric, and the notion of i^{c}jāz in his book *al-Fawā'id al-Mushawwiq ilā ^{c}Ulūm al-Qur'ān wa ^{c}Ulūm al-Bayān*.

2.8 Conclusion

Through the vast panorama of the history of Arabic rhetoric, we can claim that Arabic rhetoric is characterised by three major stages:

1 Although the birth of Arabic rhetoric starts from the pre-Islamic period, no recorded written research is available due to the fact that only verbal comments have been made about effective discourse. This period extends to the early first Hijrah century (the early Islamic and Omayyad period) where rudimentary written research is available on Arabic rhetoric.

2 The development and growth stage of rhetorical studies starts from the end of the first Hijrah century when Sībawaihi (d. 180 H) has written his *al-Kitāb* which is primarily on Arabic grammar, but makes some reference to linguistically conditioned rhetorical features such as inverted orders that can influence the signification of a given proposition. Abu ʿUbaidah Maʿmar b. al-Muthannā (110–209 H) has also provided some written details on the rhetorical aspect of metaphor in his grammar-based book *Majāz al-Qur'ān.* This phase ends with al-Zamakhashari (467–538 H). During the early years of the Abbasid period, there has been debate between men of letters and theologian scholastics about the notion of iʿjāz. The controversial notion of al-ṣarfah is now introduced by Ibrāhīm al-Naẓẓām (d. 231 H) who claims that the Qur'ān is inimitable due to its eloquence and effective discourse and that the Arabs are capable of producing a discourse like it but Allāh has dissuaded them from doing so.

3 The stage of intellectual stagnation during which serious and innovative critical research in rhetorical studies has faded away. This phase of rhetorical research starts from the second half of the sixth Hijrah century and is marked by summary-based research, marginal commentaries, and the appearance of al-badīʿ poems that list al-badīʿ features. It can be claimed that the modern stage of rhetorical studies of the twentieth century and the early years of the twenty-first century represents an extension of the stagnation period.

Arabic rhetoric is born out of verbal comments which have changed into written research that has flourished and got influenced by foreign rhetorical tradition that has enriched Arabic rhetoric. Thus, there has been debate between the conservatives and the reformists. The conservatives are represented by grammarians and linguists who are supporters of pre-Islamic poetry and the need to preserve and maintain the same stylistic techniques of their predecessors in Arabic discourse. However, the reformists are represented by men of letters and poets who are opposed to classical Arab literary tradition and call for the imposition of literary styles derived from the leisure of their modern city dwelling culture. There has also been debate about the effectiveness of discourse and sublime style between those who want to achieve this goal through classical effectiveness and eloquence of style and those who want to attain this goal through the introduction of foreign disciplines such as logic, philosophy, and embellishments into Arabic speech acts. Therefore, there is a need for stylistic guidelines and rhetorical criteria that can regulate Arabic discourse in terms of effectiveness. Out of this need, serious research has begun in Arabic rhetorical studies.

Throughout its history, Arabic rhetoric has been tackled by various kinds of scholars: rhetoricians, theologian scholastics, and linguists. Research, however,

has been random, at times, where a grammar book makes reference to some rhetorical aspects of Arabic, or a theological notion, like that of i^{c}jāz, pre-occupies a number of rhetoricians and theologians who investigate it from a rhetorical perspective. Different rhetorical features, which in fact belong to different rhetorical disciplines, have been mixed up. This is due to the fact that Arab rhetoricians have been unable to provide clear-cut criteria for each discipline. For instance, Ibn al-Mu^{c}tazz includes the rhetorical features of ^{c}ilm al-bayān such as metaphor and simile with those of ^{c}ilm al-badī^{c}. Individual scholars have investigated a limited number of rhetorical features either without enough details or without realising then that they are different from each other rhetorically.

Early Arab rhetoricians have not differentiated between the three separate disciplines of rhetoric which are ^{c}ilm al-ma^{c}āni, ^{c}ilm al-bayān, and ^{c}ilm al-badī^{c} known today. During the seventh Hijrah century, however, al-Sakkāki has proposed an intuitive classification of ^{c}ilm al-badī^{c} and introduced into Arabic rhetoric the distinction between semantic embellishments (see 6.4.1) and lexical embellishments (see 6.4.2). However, most of the framework of the discipline of al-badi^{c} has been laid down and theoretically developed during the second half of the third Hijrah century by Ibn al-Mu^{c}tazz whose interest in this discipline has been followed up by other rhetoricians such as Qudāmah and al-^{c}Askari. It is worthwhile to note that the other two disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān have neither been fully fledged nor have they been thoroughly developed.

There have also been two distinct fields of research interest within the same area of Arabic rhetoric. Research in Arabic rhetorical studies during the fourth Hijrah century, for instance, has focused on one of the following fields:

1. Qur'ānic discourse, the theologically controversial issue of i^{c}jāz, and the order system in Arabic;
2. pure rhetorical studies related to poetic discourse;
3. comparative rhetorical studies concerned with different poetic discourses.

The first research interest in Arabic rhetoric has been taken up by al-Rummāni, al-Khaṭṭābi, al-Bāqillāni, and al-Asad Ābādi of the fourth to fifth Hijrah centuries, while the second and third research interest is taken up by Ibn Ṭabāṭabā, al-Āmidi, and ^{c}Ali al-Jurjāni of the fourth Hijrah century.

The most significant contribution to Arabic rhetorical studies has emerged during the fifth Hijrah century from the prominent scholar ^{c}Abd al-Qāhir al-Jurjāni who has proposed and developed the theory of word order in Qur'ānic Arabic upon which, in his view, the notion of i^{c}jāz is hinged. Among

ᶜAbd al-Qāhir al-Jurjāni's views are:

1 Word order is the manifestation of eloquence, and eloquence cannot be a feature of word order nor of its meaning or sounds. However, he does not ignore the word level completely. He attributes rhetorical features to words, i.e. the word is the vehicle for aesthetic aspects such as metaphor. He also refers to how semantic ambiguity can undermine an elegant word order.
2 Meaning is not related to eloquence and effective style but rather to word order.
3 Context of situation is paramount.
4 The psychological and ideological state of the addressee is taken into consideration. There are three categories of addressee: *khāli al-dhihn* (open-minded), *mutaraddid* (uncertain, sceptical), and *munkir* (denier).
5 Stylistic elegance and effectiveness are attributed to word order and the special arrangements of sentence constituents rather than to the individual lexical items that may embody a given rhetorical feature such as metaphor or metonymy.

Al-Jurjāni has also laid down the theoretical foundation of ᶜilm al-maᶜāni and ᶜilm al-bayān and given them their final theoretical framework. However, al-Jurjāni has not given them these technical names. Al-Zamakhshari, however, has continued with the same work of his predecessor, al-Jurjāni, complemented it by putting it into practice in his *al-Kashshāf* on Qur'ānic discourse, and has given the technical labels ᶜilm al-maᶜāni and ᶜilm al-bayān to these two distinct rhetorical disciplines.

We can, therefore, safely claim that:

1 Al-Jāḥiẓ is the founder of Arabic rhetoric.
2 Ibn al-Muᶜtazz is the founder of the rhetorical discipline of ᶜilm al-badīᶜ and its features.
3 Qudāmah b. Jaᶜfar has subjected Arabic rhetoric to foreign philosophy tradition.
4 The scholastics are pre-occupied with the notion of iᶜjāz.
5 Al-Jurjāni is the founder of word order theory (ᶜilm al-maᶜāni) which, in practical terms, is a substantiating approach to the notion of iᶜjāz, and is also the founder of ᶜilm al-bayān.
6 Al-Zamakhshari has put al-Jurjāni's ᶜilm al-maᶜāni theory and ᶜilm al-bayān into practice on Qur'ānic discourse. Most importantly, al-Zamakhshari has given these two technical labels to al-Jurjāni's theoretical account.

7 Al-Zamakhshari has undermined the rhetorical value of ^{c}ilm al-badī^{c} by ignoring it as an independent rhetorical discipline and keeping it as part of ^{c}ilm al-ma^{c}āni.

8 For al-Zamakhshari and al-Sakkāki, Arabic rhetoric has two disciplines only: ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān.

9 The status of ^{c}ilm al-badī^{c} is still in the balance. The rhetorical features of al-badi^{c} are often confused with features that belong to other rhetorical disciplines. Al-^{c}Askari, for instance, introduces 35 badī^{c} features some of which are confused with ^{c}ilm al-bayān.

10 Although more badī^{c} features are developed, ^{c}ilm al-badī^{c} has not been granted an independent status yet.

11 From the seventh Hijrah century onwards, ^{c}ilm al-badī^{c} gathers more momentum for overdue deserved autonomy. This new development has been led by rhetoricians such as Badr al-Dīn al-Ṭā'i and al-Qizwīni.

In the light of modern European linguistic tradition, the word order theory (al-naẓm) developed by al-Jurjāni entails changes in the order of sentence constituents. These changes are characterised by the following linguistic criteria:

1 They are syntactic in nature.
2 Grammatically, they are inverted (marked) word orders.
3 They must be compatible with grammatical and morphological conventions of Arabic.
4 They are semantically oriented.
5 They have rhetorical and communicative functions and produce an impact on the text receiver, i.e. hearer/reader.
6 They have perlocutionary pragmatic effects.
7 They establish relations between linguistic structure and pragmatic effects.

Al-Jurjāni's theory of word order is echoed by *Relevance* theory developed by Sperber and Wilson in 1986 which refers to the form of the speech act and its impact on the main explicature of the proposition. In other words, the different propositional forms of the speech act lead to different propositional attitudes and contextual implicatures.

Research in Arabic rhetoric has been either word-based or sentence-based. In their investigation of the notion of i^{c}jāz, the Mu^{c}tazilite rhetoricians adopt a word level analysis. For them, the semantic and phonetic features of an individual lexical item should be taken into account when i^{c}jāz is investigated. For the Ash^{c}ari rhetoricians, however, i^{c}jāz should be dealt with at the sentence level. In other

words, i^{c}jāz can only be accounted for at the level of the sentence through the changes involved in the word order system of the proposition which entails inverted, i.e. marked, grammatical and stylistic patterns of a given proposition. Arab rhetoricians have also distinguished between the word form and its signification. Moreover, they have introduced to Arabic rhetoric, through Greek tradition, the notions of context of situation, text typology, and the psychological and ideological state of the addressee.

Different rhetorical features have been given different labels by different rhetoricians. For instance, Ibn al-Mu^{c}tazz refers to the feature of tail-head as radd al-^{c}ajz ^{c}alā al-ṣadr whereas it is called by al-tawshīḥ Qudāmah b. Ja^{c}far. The feature of anti-thesis is called by al-ṭibāq Ibn al-Mu^{c}tazz whereas Qudāmah b. Ja^{c}far calls it al-takāfu'. For al-Rummāni, the feature of polyptoton is called al-muzāwajah but for other rhetoricians it is referred to as al-mushākalah, jinās al-ishtiqāq, or mukhālafat ẓāhir al-lafẓ. Qudāmah b. Ja^{c}far calls analogy al-tamthīl whereas al-Bāqillāni and al-^{c}Askari call it al-mumāthalah. Ibn al-Mu^{c}tazz refers to catachresis as al-ta^{c}rīḍ whereas Isḥāq b. Wahab calls it al-laḥn. Ibn al-Mu^{c}tazz refers to ta'kīd al-madḥ bimā yashbah al-dhamm whereas al-^{c}Askari refers to it as al-istithnā'.

Similarly, the same rhetorical feature belongs to different rhetorical disciplines by different rhetoricians. For instance, for al-Zamakhshari, the feature of shift (al-iltifāt) is part of ^{c}ilm al-bayān. For other rhetoricians, however, this feature belongs to ^{c}ilm al-badī^{c}. For al-Bāqillāni, the feature of al-tadhyīl is part of ^{c}ilm al-badī^{c} whereas for other rhetoricians it is part of ^{c}ilm al-ma^{c}āni. Also, the same example is given different rhetorical analyses such as (inna ma^{c}a al-^{c}usri yusrā. inna ma^{c}a al-^{c}usri yusrā). This example is marked by the feature of epizeuxis (al-tikrār) for al-Bāqillāni while for al-^{c}Askari it is marked by verbosity (al-iṭnāb). Thus, two distinct rhetorical functions are given to the same feature. Another disagreement among Arab rhetoricians is that concerning the discipline of al-badi^{c}. While Ibn al-Mu^{c}tazz recognizes ^{c}ilm al-badī^{c} as a rhetorical discipline in its own right in Arabic and is supported later on by Qudāmah and al-^{c}Askari, other rhetoricians, such as al-Zamakhshari, al-Rāzi, and al-Sakkāki, oppose this position and do not acknowledge al-badi^{c} as an independent discipline in Arabic rhetoric. Instead, those rhetoricians consider the features of al-badi^{c} as constituent aspects of ^{c}ilm al-ma^{c}āni. Arab rhetoricians during the fourth Hijrah century have also provided critical comparative accounts of poetic discourse only, such as that by Ibn Ṭabāṭabā, Ibn Bishr al-Āmidi, and ^{c}Ali al-Jurjāni. The same research interest is shown by al-Qairawāni in the second half of the fifth Hijrah century.

As the twentieth century is an extension of the stagnation period of rhetorical studies, no serious critical work has been produced throughout the last century

and during the opening years of the twenty-first century. Most of the rhetorical research activities have still been on Qur'ānic genre and its relatedness to the notion of i^{c}jāz. This may have been the motive behind the shift by some Arab rhetoricians and literary critics to European-based approach to Arabic rhetoric. Thus, we have witnessed since the 1970s contrastive Arabic-English linguistic and rhetorical studies as well as Arabic stylistics flourish in the Arab world. The influence of European linguistic and literary theories has begun to be felt in the modern period of rhetorical studies.

3

ELOQUENCE AND RHETORIC

3.1 Introduction

Since the inception of Arabic rhetorical studies, the two notions of eloquence and rhetoric have preoccupied Arab rhetoricians. In this chapter, we shall provide an in-depth investigation of these two notions and their respective aspects. The main grammatical, phonetic, and stylistic criteria of eloquence are explained together with the linguistic and phonetic factors whose absence leads to non-eloquence and stylistic unacceptability. The present account will also investigate the distinction between eloquence and rhetoric and the different views held by different scholars concerning these two notions. The discussion of various theoretical linguistic notions will be provided with examples.

3.2 Research in eloquence

The notion of eloquence has not received a detailed account by classical and modern Arab rhetoricians. Research has been focused on rhetorical studies to which eloquence, in their view, is a subservient component. The first Arab rhetorician who has given a serious analysis of eloquence is Ibn Sinān al-Khafāji (d. 466 H) in his book *Sirr al-Faṣāḥah*. Although the well-known linguist and rhetorician ᶜAbd al-Qāhir al-Jurjāni (d. 471 or 474 H) is contemporary to Ibn Sinān, he has not given the notion of eloquence much of his concern and considered both rhetoric and eloquence as two sides of the same coin since both notions designate the unearthing and the clarification of the intended signification. This is because al-Jurjāni is concerned more with discourse analysis, i.e. the analysis of Arabic at sentence level, whereas Ibn Sinān is concerned with word-level analysis of Arabic (For more details, see 3.5). For al-Jurjāni, eloquence is attributed to the word. A word, for him, may be eloquent in one part of a sentence, i.e. in a given word order, but not eloquent somewhere else, and that eloquence of a word is

attained through its meaning rather than through its form. Eloquence, for al-Jurjāni, can be felt and tasted by hearing. Other rhetoricians before al-Jurjāni such as ᶜAbd al-Jabbār Ābādi have also considered rhetoric as a discoursal feature rather than a word-level notion. However, other rhetoricians such as Abu Hilāl al-ᶜAskari have focused their research in eloquence on the word level and restricted it to the definition of the word.

3.3 What is eloquence?

Linguistically, the word al-faṣāḥah (eloquence, purity of language) is a nominalised noun which entails a number of significations all of which denote al-bayān/al-ibānah (clarity/plainness) and al-ẓuhūr (conspicuousness, unambiguity). The lexical item (al-bayān) is also synonymous with (al-faṣāḥah). Among the meanings of al-faṣāḥah which are derived from the verb (faṣaḥa – to be clear, plain) are:

1 to skim the milk, as in (faṣaḥa al-labanu/afṣaḥa al-labanu – the milk's foam is taken out or disappeared), (labanun faṣīḥun – skimmed milk, i.e. milk without foam), and (wataḥta al-raghwati al-labanu al-faṣīḥu – the real milk is under the foam, i.e. that things, on the surface, are in fact different from what they actually are underneath);
2 the appearance of the first light of dawn, as in (afṣaḥa al-ṣubḥu – the morning light has appeared, i.e. darkness has disappeared);
3 clear sky with no clouds, as in (yawmun mufṣiḥun/yawmun faṣḥun – a clear-sky day);
4 speaking a foreign/second language fluently without an accent, as in (afṣaḥa al-ṭālibu bil-ᶜarabiyyati – the student speaks Arabic fluently, i.e. like a native speaker) and (faṣuḥa lisānu al-ṭālibi – the student speaks like a native speaker). This particular meaning occurs in the Qur'ān (wa'akhī hārūnu huwa afṣaḥu minnī lisānan – And my brother Hārūn is more eloquent in speech than me, Q28:34);
5 linguistic clarity which designates a semantically plain and unambiguous lexical item;
6 phonetic smoothness which designates easy pronunciation of an expression that is well-received by the addressee, i.e. the text receiver.

For ᶜAbd al-Jabbār Ābādi, eloquence is defined as the stylistic purity of the word and its semantic elegance. Eloquence for him cannot be attributed to a single lexical item but rather is a feature of discourse that is characterised by an elegant order system. For Arab rhetoricians, an eloquent lexical item should be free from

phonetic incongruity and stylistic oddity, and does not violate Arabic morphological conventions (see 3.3.1.1).

3.3.1 Aspects of eloquence

In Arabic rhetorical studies, eloquence applies to three major aspects: the word, the syntactic structure, and the text producer, i.e. the communicator. In other words, a given lexical item, a proposition, or a speaker – writer can be described as eloquent. Thus, we can say (kalimah faṣīḥah – an eloquent word), (kalām faṣīḥ – an eloquent discourse), and (mutakallim faṣīḥ – an eloquent communicator). The three different aspects of eloquence are eloquence of the lexical item, eloquence of the proposition, and eloquence of the communicator. These three eloquence aspects are represented by Figure 3.1 and are explicated in the following sections.

3.3.1.1 Eloquence of the lexical item

An eloquent word is characterised as that which is free from four major grammatical, phonetic, and stylistic defects (ᶜuyūb). These are eloquence criteria at the word level which include phonetic incongruity, stylistic oddity, violation of Arabic morphological system, and repugnant sounds. The following is an in-depth investigation of the eloquence criteria.

3.3.1.1.1 PHONETIC INCONGRUITY

To achieve phonetic congruity, a given word, written or spoken, employed in any speech act, needs to be free from incongruous sounds. In other words, an eloquent lexical item is required to enjoy smooth phonetic articulation, i.e. it should be easy to pronounce. This, however, does not mean that the constituent letters should be of different, i.e. far away, places of articulation. In other words, a lexical item can still be eloquent although some of its sounds are articulated from nearby places of articulation such as (فم/شَجر) where the sounds /فـ/ and /مـ/ in (فم) and /شـ/, /جـ/, and /ر/ in (شجر) are produced from places of articulation close to each other. However, words like (مَلَعْ – faster) are considered as non-eloquent although their constituent sounds are produced from far away places of articulation. Also, the length of the word cannot be a criterion for non-eloquent words. For instance, long words such as (إستعمار – colonialism), (فسيكفيكهم – to be sufficient for you against them, Q2:137), and (ليستخلفنَّهم – to grant them succession to authority, Q24:55), are eloquent words. However, a long word such as (مُستشزرات – high, elevated) is non-eloquent because of its difficult pronunciation. On the contrary,

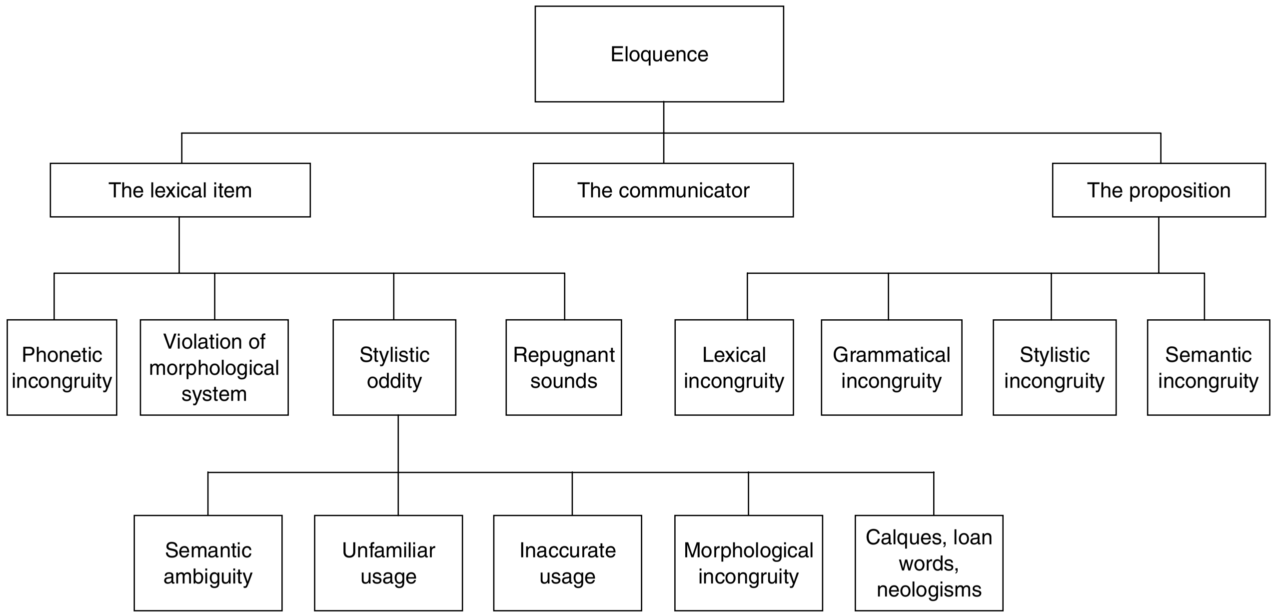


Figure 3.1 Aspects of eloquence in Arabic discourse.

shorter words such as (صهلق – a sharp strong sound) and (خنشليل – sword) are non-eloquent due to the fact that they sound repugnant, odd, and counter to the sharp linguistic instinct and good phonetic taste of the educated Arabic native speaker. Although places of articulation that are close to each other are a major source of phonetic incongruity and difficulty in pronunciation, there are short words with sounds that are articulated from nearby places of articulation but can still be pronounced smoothly and are eloquent as in (ذقته بفمي – I tasted it with my mouth) where the word (بفمي) is eloquent although its constituent sounds the ب /, /ف/, and /م/ are all bilabials. Usually, words of the first pattern (فَعَلَ) such as (كَتَبَ) and some words of the fourth pattern (أفعَلَ) such as (عسْجَدَ – gold) are effectively eloquent lexical items. Other words of the fifth pattern (تفعّلَ), for instance, such as (صهصلق – 1 intense, forceful sound; 2 an old lady who is noisy and always shouting) and (جحْمِرش – an old boring lady) are non-eloquent because they have distasteful sounds. Other examples of non-eloquent words are those such as (مستشزرات – scattered), (المُغنثِر – a person with full hair), (الطش – drizzle), (الطسّاسيج – an area of a city), and (الصمعْمَعْ – this is the hyperbole form of (الأصمع) which means 1 a person with a tiny ear and 2 intelligent).

3.3.1.1.2 STYLISTIC ODDITY

A lexical item is eloquently unacceptable if its occurrence in a proposition is lexically odd and leads to stylistic unacceptability. The stylistic oddity of a lexical item is attributed to five linguistic reasons which are semantic ambiguity, unfamiliar usage, inaccurate usage, morphological incongruity, the employment of calques, loan words, and neologisms. These linguistic factors that lead to stylistic oddity and unacceptability are explicated in the following paragraphs.

3.3.1.1.2.1 Semantic ambiguity A lexical item is stylistically odd when it is semantically ambiguous. This kind of semantic ambiguity that leads to stylistic oddity is mainly concerned with lexical items that are semantically polysemous. For instance, the word (عزّر) can be non-eloquent when it is decontextualised because it constitutes a semantic ambiguity as in (عزّر المُعلم الطلابَ) which can either mean (the teacher revered the students) or (the teacher rebuked the students). However, context can disambiguate the meaning of (عزّر) as in the following:

عزّر المُعلم الطلابَ لأنهم يُقدّرون جهوده – The teacher reveres the students because they appreciate his effort.

The same word (عزّر) has also occurred in a disambiguating context in the following:

فالذين امنوا به وعزّروه ونصروه – Those who have believed in him, honoured him, and supported him, Q7:157.

where the word (عزّر) in both examples is eloquently and stylistically acceptable and, therefore, is semantically unambiguous because of the disambiguating expressions (يُقدّر – to appreciate) and (آمنوا به . . نصروه – believed him . . supported him) that have accompanied it.

3.3.1.1.2.2 Unfamiliar usage A lexical item is stylistically odd when its usage is alien and odd to the linguistic and stylistic instinct of the native speaker. In other words, the employment of a word such as (جُحيش) meaning (an arbitrary or autocratic person) renders discourse non-eloquent. Similarly, the word (عصبصب) meaning (very hot) is non-eloquent. Thus, we cannot have an eloquent sentence such as (الجو اليوم عصبصب) meaning (the weather today is very hot) because of the word (عصبصب) that has to be replaced by (حار / شديد الحر – very hot). In terms of acceptability of discourse, eloquently and stylistically acceptable words that are employed in prose can be employed in poetry as well. However, eloquently unacceptable words employed in poetry cannot be acceptable in prose.

3.3.1.1.2.3 Inaccurate usage Some words are employed inappropriately in the wrong context, such as (فَشَلَ) when used wrongly in sentences such as (فَشَلَ في حَلّ المُشكلة) which are regarded as non-eloquent due to the stylistic fact that the verb (فَشَلَ) should be replaced by the eloquently and stylistically accurate expression (أخفق) to get (أخفق في حَلّ المُشكلة – He failed to solve the problem). However, the verb (فَشَلَ) means (to be weak). This is supported by (ولا تنازعوا فتفشلوا – Do not dispute and thus lose courage, Q8:46). Similarly, the expression (تواجُد) is wrongly used in modern standard Arabic, as in:

(على الطلاب التواجد في قاعة الإمتحان في الساعة التاسعة صباحا)

while the eloquent word is either (التجمُّع) or (الحضور) meaning (to be present). Thus, the eloquent sentence is:

على الطلاب التجمع / الحضور في قاعة الإمتحان في الساعة التاسعة صباحا
Students should be present in the exam hall at nine o'clock in the morning.

Another example is (رَضخَ) as in (رضخَ الشعبُ للظُلم) which is wrongly translated as (people gave in (bowed) to injustice). However, this sentence is non-eloquent

because of the inappropriate usage of the word (رَضخَ) which should be substituted by (يستكين) or (يخضع). Thus, we need to say:

(إستكانَ الشعبُ للظلم) or (خضعَ الشعبُ للظلم) meaning (People gave in (bowed) to injustice).

Semantically, the verb (رَضخَ) means (to break something). Another example of inaccurate usage that leads to non-eloquence is the verb (كرّسَ) which is widely employed in modern standard Arabic and misunderstood as meaning (to dedicate) as in (كرّسَ حياته للبحوث). The non-eloquence of this sentence is generated by the wrong usage of (كرّسَ) which has to be replaced by:

قصَرَ حياته على البحوث – He dedicated his life for research.

Other lexical items that lead to eloquently unacceptable constructions are (مسحنفر – wide, expanded), (بُعاق – rain), (جردَحل – plain, a large area of flat land) which should be replaced by their synonyms that are eloquently and stylistically acceptable expressions (مُتسع), (مطر), and (وادي) respectively. Jaḥdar's[1] verses have been considered as non-eloquent because of the employment of the two words (همرْجَلة – a fast walking she-camel) and (زيزم – an uninhabited place):

حلفتُ بما أرقلتْ حوله همرْجلةٌ خلفها شيْظمُ
وما شبرقت من تنوفية بها من وحي الجن زيزمُ

I swore by the she-camel's walking around it (i.e. around the Kaᶜbah), a she-camel shaking her body while walking followed by her baby. The scabby desert camel, a place inhabited only by the jinn.

There are words whose usage is still unknown to Arabic as in (جحلنجع) which is employed by the poet Abu al-Hamaisaᶜ al-Aᶜrābi in:

إنْ تمنعي صوبَكِ صوبَ المدمع
يجري على الخدّ كضِئب الثعْثع
مِنْ طمْحةٍ صبيرُها جحْلنجَع

No one, according to al-Fairūzābādi (1977, 3:11), has been able to comment on the meaning of the above three verses by Abu al-Hamaisaᶜ al-Aᶜrābi who was from the Bedouins of Madyan whose language was stylistically odd for other Arab tribes. The ambiguous signification of these verses has remained unsolved due to the words' inappropriate stylistic usage.

However, Arabic seems to be more tolerant towards the employment of the stylistically alien words in poetry than in prose. For instance, the stylistically

odd word ((مُشمخرا – high) is employed by the poet Bishr in his description of the lion:

وأطلقتُ المهند من يميني فقدّ له من الأضلاع عشرا

فخرّ مُضرّجا بدم كأني هدّمت به بناء مُشمخرا

Once I used my sword, it cut ten ribs. He fell covered with blood, as if I have destroyed with him a tall building.

Thus, stylistic oddity results from the inaccurate employment of a lexical item in the wrong context. Let us consider why stylistic oddity has marked the verse of the poet al-Musaiyab b. [c]Alas when he describes his camel:

وقد أتناسى الهمَّ عند احتضاره بناج عليه الصيعريّة مُكدَم

I forget all my worries when I look at him (the camel) walking fast, feeling strong, and wearing the red sign.

For the poet Ṭarfah b. al-[c]Abd, the above verse is stylistically odd and non-eloquent. For him, this stylistic oddity is attributed to the inaccurate usage of the word (الصيعريّة – red sign) which is usually used in the description of a she-camel (الناقة). The 'red sign' is an ornament hung on the neck of the she-camel. For this reason, Ṭarfah is not happy with the level of eloquence of al-Musaiyab's speech act. Ṭarfah's response to al-Musaiyab is (إستنوقَ الجملُ – The he-camel has become a she-camel).[2]

Similarly, in modern standard Arabic, we encounter the sentence (تنفسَ الصعداء) which is wrongly understood as meaning (to have a deep sigh of relief, i.e. he/she is no longer apprehensive, he/she is worry-free) which is completely the opposite of what it actually means. However, the word (الصعداء) means (trouble, difficulty). Thus, the expression means (someone breathes with difficulty). In other words, this expression signifies that (someone is in such a state of apprehension that he/she cannot breathe). This non-eloquent expression, therefore, is employed nowadays but in fact has a different meaning to the one understood by the language user. Similarly, the verb (برّر) is commonly, but wrongly and non-eloquently, employed as meaning (to justify) as in (برّر زيدٌ موقفه) which is wrongly understood as meaning (Zaid justified his position). However, this is the wrong usage of the verb that should be replaced by (سوّغ) because the verb (برّر) in fact means (to recommend someone). Thus, the sentence (برّر زيدٌ موقفه) means (Zaid recommended his position). However, (سوّغ زيدٌ موقفه) means (Zaid justified his position) which is the meaning that we wish to express. Also, in modern standard Arabic, the non-eloquent expression

(أساتذة أكِفاء) is recurrently employed to signify (efficient teachers). However, its eloquent counterpart is (أساتذة أكفاء), i.e. [asātidhatun akiffā'un] is non-eloquent while the eloquent form is [asātidhatun akfā'un] because the adjective [akiffā'] is the plural form of [kafīf] meaning (أعمى – blind). Thus, if we say the non-eloquent expression [asātidhatun akiffā'un], the meaning is the opposite as it means (blind teachers).

More examples of non-eloquence due to inaccurate usage are listed below:

Non-eloquent: إمرأة شيباء – A grey-haired woman.
Eloquent: (إمرأة شمطاء). For men, we need to say (رجلٌ أشيب – a grey-haired man) or (رجلٌ شائب – a grey-haired man).
Non-eloquent: الحكمُ الصادرُ بحقهِ – The sentence issued against him.
Eloquent: الحكمُ الصادرُ عليه
Non-eloquent: قُتِل زيدٌ في حادث صِدام – Zaid was killed in a car accident.
Eloquent: قُتِل زيدٌ في حادث اصطدام

This is because the word (صِدام) means a disease that affects the head of an animal.

Non-eloquent: The word (نسْمة) is used to mean (breeze). However, it means (the nose) or (asthma).
Eloquent: نِسام meaning (breeze whose plural form is (نِسام)).
Non-eloquent: قدّمَ زيدٌ استقالتهُ إالى المدير – Zaid gave his resignation to the manager.
Eloquent: إستقالَ زيدٌ مديرهُ
Non-eloquent: قابلتُ صديقى صُدفة – I met my friend by chance.
Eloquent: صادفتُ صديقي
Also, it is non-eloquent to say (الصُّدفة – by chance) which should be (المُصادفة).
Non-eloquent: هذا مما يُؤسفُ لهُ – Unfortunately, this is so.
Eloquent: هذا مما يُؤسَفُ عليه
Non-eloquent: أثرَ زيدٌ عليه تأثيراً كبيراً – Zaid has influenced him considerably.
Eloquent: أثرَ زيدٌ فيه / به تأثيراً كبيراً
Non-eloquent: يزورنا زيدٌ في هذه الآونة – Zaid is visiting us these days.
Eloquent: يزورنا زيدٌ في هذا الآوان

3.3.1.1.2.4 Morphological incongruity This refers to the category of non-eloquent words that cannot be morphologically related to a given lexical item. In other words, we cannot discern the meaning of a non-eloquent word since we are not sure to which word or words it is morphologically related as in (مَسْرَج) or (مُسَرَّج) used

by the post-Islamic poet Ru'bah b. al-cAjjāj:

أزْمانَ أبدت واضحاً مُفلجاً   أغرّ برّاقاً وطرفاً أبرَجا

ومُقلة وحاجباً مُزجّجا   وفاحِماً ومرسِناً مُسَرّجا

There are nice old times when the girl used to smile to me with her nice teeth, blessed, bright, and the eyes together with their sides are covered with the eye-liner, and the eye brows are black, plucked out, and pointed, and a straight neck.

Linguistically, the words (مَسْرِج) [masrij] or (مُسَرَّج) [musarraj] can be morphologically related either to:

1 the blacksmith called Sarīj who is well-known for making strong and sharp swords that do not break. The sword made by Sarīj is therefore called (saif sarīji – a Sarijan sword or a sword made by Sarīj), or to

2 the noun (sirāj – light) where the word (masrij) is used as an implicit simile where the sword is likened to glitter and shine, i.e. a shining sword. However, the word (musarraj) has occurred with the word (مرسين) meaning (the nose). Therefore, the poet may have meant to describe the nose of the girl as shining and pointed like a sword. Non-eloquent words can also be represented by words with inaccurate case endings such as (thaghrah) which should be (thughrah) meaning (a gap).

Likewise, it is non-eloquent to say:

أجَّرَ زيدٌ الدارَ إلى صديقه لهذا زيدٌ هو المُؤَجِّرُ – Zaid rented the house to his friend. Therefore, Zaid is the landlord.

In terms of eloquence, we need to say: (أجَرَ زيدٌ الدارَ إلى صديقه لهذا زيدٌ هو المُؤْجِرُ), i.e. (ajjara – to rent) and (al-mu'ajjir) should be (ajara) and (al-mu'jir). The same applies to the word (مأزق) in:

وقعَ سالمٌ في مأزَقٍ – Sālim is in a crisis.

This is non-eloquent because the morphological form should be (مأزِق), i.e. (ma'ziq).

3.3.1.1.2.5 Calques, loan words, and neologisms A calque is a direct translation into Arabic of a foreign word, as in (مركبة فضاء – space craft) and (عُنق الزُجاجة – bottleneck). A loan word is a borrowing of a foreign word into Arabic through transliteration, as in (رادار – radar), and (غاز – gas). A neologism is the replacement of a foreign loan word by an Arabic word, as in the loan words (بنطلون) and (هليكوبتر) that have been given their neologisms (سِروال – trousers) and

(طائرة سمتية / طائرة عمودية – helicopter) respectively. All foreign words are non-eloquent and lead to non-eloquent style. There are many non-eloquent words that are currently used in modern standard Arabic such as (طقوس) which is a foreign word that should be replaced by the Arabic eloquent word (شعائر – rites, rituals). Similarly, the words (الأرستقراطيون) and (الأرستقراطية) are non-eloquent whose eloquent forms are (المُترفون – well-off, affluent) and (الإتراف – well-being, affluence) respectively, and the expression (إدّعاءات مُفبركة) is also non-eloquent whose eloquent form should be (إدّعاءات مُفتعلة / كاذبة – fabricated claims).

3.3.1.1.3 VIOLATION OF MORPHOLOGICAL SYSTEM

An eloquent lexical item should be analogous to the morphological system of Arabic. A word is said to be non-eloquent if it constitutes morphological incongruity such as (نواكِس – men with bowed heads) which is the plural of (ناكِس – a man with bowed head) that is employed by the poet al-Farazdaq in:

وإذا الرجال رأوا يزيد رأيتهم خضع الرقاب نواكس الأبصار
When men see Yazīd b. al-Muhallab, they used to bow their heads and look down.

However, the word (نواكس – lowered) is on the morphological pattern (فواعل) which can only be used to describe human feminine nouns but al-Farazdaq has employed it to describe the masculine noun (الرجال – the men). Also, words that have assimilated letters such as (الأجل – the most exalted) as an epithet of Allāh, can turn into non-eloquent forms if the assimilated letters are separated. Therefore, the word (الأجل) which involves the assimilation of the letter (ل) is an eloquent word but its counter-part (الأجلل) is non-eloquent because of the use of the two identical letters (ل + ل). The latter word has been used for poetic license by the poet Abu al-Najm b. Qudāmah in:

الحمد لله العلي الأجلل / أنت مليك الناس ربا فاقبل
All praise be to Allāh the most exalted, most high, you are the Lord of the people, so accept my supplication.

Also, in (ضننو) which is a non-eloquent word because of the absence of assimilation between the similar letters (ن + ن) and the expected assimilated word form should be (ضنوا). The violation of Arabic morphological system has led to other non-eloquent examples such as (الأغرر) and (الأمرر) which should be (الأغر – noble, honourable) and (الأمر – the most bitter) respectively.

In modern standard Arabic, we encounter words like (أخصّائي – specialist) whose plural form is (أخصّائيون) that are both non-eloquent expressions because they violate the morphological system and should be replaced by (إختصاصي) and

(إختصاصيون) respectively. In some cases, we encounter non-eloquent plural forms of an eloquent singular form, as in (مدير – a manager) and (مشكلة – a problem) whose non-eloquent plural forms (مُدراء) and (مشاكل) are currently wrongly used and should be replaced by the stylistically eloquent plural forms (مديرون) and (مشكلات) respectively. The same applies to the dual form of the singular noun (عصاة – a stick) which is (عصاتين – two sticks). This dual form is non-eloquent because it constitutes morphological incongruity and should be replaced by the eloquent dual form (عصوان).

Other non-eloquent expressions that are recurrently employed by modern standard Arabic are (الراسِل) which should be (المُرسِل – the sender), (إستلَمَ الرسالة) which should be (تسلَّمَ الرسالة – he received the letter), (إمرأة عقيمة) which should be (إمرأة عقيم – an infertile woman), (إمرأة طالقة) which should be (إمرأة طالق – a divorced woman), (إعتذر عن الحضور) which should be (إعتذر عن عدم الحضور – he apologised for not attending), (على الرَّحْبِ والسِّعةِ) which should be (على الرُّحْبِ والسَّعَةِ – you are most welcome), (طلبَ منه أنْ يقول) which should be (طلبَ اليه أنْ يقول – he asked him to say), and (تجرُبة) which should be (تجربة – 1 experience, and 2 experiment).

3.3.1.1.4 REPUGNANT SOUNDS

An eloquent word should be free from phonetically distasteful sounds, as in (الجرشّى) meaning (النفس – the self) which is employed by Abu al-Ṭaiyib al-Mutanabbi in his praise of Saif al-Dawlah Ibn Ḥamdān:

مُبارك الإسم أغرّ اللقب كريم الجرشى شريف النسب

Blessed is his name and his title is honourable, he is generous and of a noble origin.

Also, in (نقاخ) meaning (الماء العذب – fresh water) used by the poet Shamr:

وأحمق ممن يلعق الماء قال لي دع الخمر واشرب من نقاخ مُبرّد

It is a fool who drinks water, I was told to leave alcohol and instead drink fresh cold water.

Similarly, the sentence (أصاب زيدا الإستمصال وأسأل الله أن يمُنّ عليه بالإطرغشاش) meaning (Zaid has got diarrhoea and I pray to God to give him recovery) is non-eloquent because of the phonetically distasteful words (الإستمصال – diarrhoea) and (الإطرغشاش – recovery) that are very rarely used in Arabic and are difficult to pronounce. These phonetically repugnant words should be replaced by the eloquent words (الإسهال) and (الشفاء) respectively that are both characterised by phonetic smoothness.

3.3.1.2 Eloquence of the proposition

An eloquent syntactic structure should be free from four major linguistic defective features which are lexical incongruity, grammatical incongruity, stylistic incongruity, and semantic incongruity. These linguistic and stylistic negative aspects lead to non-eloquence and stylistic unacceptability. The linguistic defects that lead to non-eloquence are accounted for in the following sections.

3.3.1.2.1 LEXICAL INCONGRUITY

A speech act is said to be non-eloquent and stylistically distasteful if its constituent words are incongruent. Lexical incongruity leads to non-eloquence, sluggishness, and distasteful style. It takes place due to the following linguistic and phonetic reasons:

1 If one or more of the speech act's lexical items is or are repeated, as in the following verse by al-Jāḥiẓ:

وقبرُ حربٍ بمكانٍ قفرٍ وليس قربُ قبرِ حربٍ قبرُ
The grave of the man called Ḥarb is in a remote place, and there is no other grave next to it.

where the word (قبر – grave) occurs three times. Also, we need to note that the words (قبر – grave), (حرب – war), and (قرب – near) are simple, short, and easy to pronounce. However, due to having similar sounds and being placed next to each other, they have led to non-eloquence and stylistic unacceptability. In other words, al-Jāḥiẓ's speech act has become stylistically sluggish (uslūb thaqīl).

2 If the same sounds are repeated in the same speech act due to the repetition of the same word, as in the verse by Abu Tammām:

كريمٌ متى أمدحه أمدحه والورى معي وإذا ما لمته لمته وحدي
This man when I praise him, he is already being praised by all people, but when I dispraise him, it will be only me who has dispraised him.

where the repetition of the same words (أمدحه أمدحه) and (لمته لمته) and the similar sounds /ح/ and /ـه/ that have close places of articulation have led to non-eloquence and stylistic sluggishness. The same applies to the following verse by al-Mutanabbi:

كيف ترثي التي ترى كلَّ جَفنٍ راءها غير جفنِها غير راقي
How do you sympathise with a lady who considers the tears flowing from the eyes of those who are in love with her as false tears.

where sluggish style is attained due to the repetition of similar sounds / ت /, / ر /, and / ح / which are produced at nearby places of articulation.

3 If prepositions occur successively next to each other within the same speech act, this also turns the syntactic construction into non-eloquent, as in the following verse by Abu Tammām:

كأنه في اجتماع الروح فيه له   في كل جارحة من جسمه روح
He is so robust and full of energy that there is a soul in each part of his body.

where the prepositions (في), (لـ), and (في) occur successively and consequently have led to non-eloquence and stylistic unacceptability.
The same applies to the verse by al-Mutanabbi:

وتسعدني في غمرة بعد غمرة سبوح لها منه عليها شواهد
This fast running horse gives me immense joy, helps me to get over my difficult times, and pleases everyone looking at her.

where the prepositions (لـ), (من), and (على) occur successively.

4 If verbs occur successively next to each other without the use of conjunctive elements, as in the following verse by al-Qāḍi al-Arrajāni describing the wax:

بالنار فرّقت الحوادث بيننا وبها نذرت أعود اقتل روحي
It is the fire (i.e. the flame of the candle) that has separated between you (i.e. the candle) and me, and it is by the fire (burning inside my heart) that I have decided to kill myself.

In this verse, the verbs (نذرت – to vow, to dedicate, i.e. to decide), (اعود – to return, to begin), and (اقتل – to kill) are used successively in the same speech act without conjunctions. Stylistically, the employment of conjunctive elements eliminates sluggishness and non-eloquence in discourse.

5 If construct noun phrases occur successively next to each other, this may lead to sluggish pronunciation, i.e. lack of phonetic smoothness, as in the following verse by Ibn Bābik:

حمامة جرعى دومة الجندل اسجعي فأنت بمرأى من سعاد ومسمع
O pigeon living near the Jandal water sing, you are so close to my sweetheart Suᶜād that you can hear her voice.

where we have four words in construct noun phrases represented by (حمامة جرعى) and (دومة الجندل). Although successive construct noun phrases have occurred in Qur'ānic discourse, as in Q19:2 (ذكرُ رحمت ربّكَ عبده زكريا – This is a mention of the mercy of your Lord to His servant Zechariah), this, according to Arab rhetoricians, has not created sluggish pronunciation.

3.3.1.2.2 GRAMMATICAL INCONGRUITY

A proposition that is grammatically unacceptable is non-eloquent, as in the following example:

أخي علي محمدٍ كتبتُ رسالة – Ali's brother, Muhammad, I wrote (him) a letter.
where grammatical unacceptability and non-eloquence have resulted from the foregrounding of the noun phrase (أخي علي – Ali's brother). To achieve a grammatically acceptable and eloquent structure, we need to say either:

كتبت رسالة الى محمد أخي علي – I wrote a letter to Muhammad (who is) Ali's brother.
Or:
كتبتُ الى محمدٍ أخي علي رسالة – I wrote a letter to Muhammad (who is) Ali's brother.

Cataphoric reference also generates grammatical incongruity which is a source of non-eloquence and stylistic unacceptability, as in:

وفي مطلع حديثه ، أكد الرئيس الفرنسي على أهمية التعاون المشترك
In the beginning of his speech, the French President stressed the importance of joint cooperation.

where cataphoric reference (ـه – his) in (حديثه – his speech) has made the sentence non-eloquent because the referent (الرئيس الفرنسي – the French President) has occurred after its anaphora (ـه – his).

Another example of grammatical incongruity that results in non-eloquence is the inaccurate employment of the plural of paucity (جمع القلة) and the plural of multitude (جمع الكثرة). For instance, the word (أسياف – a few swords) signifies the plural of paucity and non-hyperbole in terms of number while its counterpart (سيوف – a large number of swords) designates the plural of multitude and the rhetorical function of hyperbole.

We also encounter non-eloquence in the following speech act:

زيدٌ ذو شهيّةٍ كبيرةٍ للطعام – Zaid has good appetite for food.

The eloquent form should be (زيدٌ ذو شهْوةٍ كبيرةٍ للطعام). This is attributed to the fact that the word (شهيّة) is the feminine form of (شهيٌّ) and the verb is (شَهيَ – to like or want some thing). Thus we say:

أطعمة شهيّة – Delicious foods.

طعامٌ شهيٌّ – A delicious meal.

Similarly, it is grammatically non-eloquent to say:

جرحَ زيدٌ ذراعه الأيسَر – Zaid injured his left arm.

The grammatically eloquent form is (جرحَ زيدٌ ذراعه اليُسرى) because the word (ذراع – arm) is a feminine noun whose feminine adjective is (يُسرى).

3.3.1.2.3 STYLISTIC INCONGRUITY

Peculiar word order in a given proposition leads to stylistic complexity, ill-formedness, and non-eloquence. For Arab rhetoricians, linguistic processes like foregrounding and backgrounding lead to stylistic complexity if one of these processes is not accompanied by grammatical clues within the same syntactic construction such as co-referential masculine/feminine pronouns, as in the following verse by al-Farazdaq:

الى مَلِكٍ ما أمُّه من محارب ابوه ولا كانت كليب تصاهره
I am talking to a King whose father's mother is not from the tribe of Muḥārib, and the tribe of Kulaib will never allow him to marry one of their girls.

where the noun phrase (ابوه – his father) should have been placed immediately after the noun (ملك – King), i.e. (مَلِكٍ ابوه – a King whose father is) and because of the backgrounding of (ابوه – his father), stylistic incongruity, which is a source of non-eloquence, has taken place.

Likewise, we encounter stylistic incongruity in the following example:

إذا ، لا سَمَحَ اللهُ ، ماتَ الرئيسُ ، كانت الخسارة فادحة – If, God forbids, the President dies, the loss is considerable.

The eloquent stylistic pattern is: إذا ماتَ الرئيسُ ، لا سَمَحَ اللهُ ، كانت الخسارةُ فادحة

This is attributed to the fact that the parenthetical clause (لا سمح الله – God forbids) should occur immediately after the main clause (مات الرئيس – the President dies) which is directly related to the conditional particle (إذا – if).

3.3.1.2.4 SEMANTIC INCONGRUITY

Semantic incongruity is a form of ambiguity in meaning. Thus, the semantic incongruity of a lexical item leads to stylistic incongruity. A proposition is semantically ambiguous if its surface structure meaning is contrary to its underlying, i.e. implicit, meaning, or contrary to the signification denoted by metonymy. In other words, allusions and indirect declaration lead to non-eloquence. Therefore, it is primarily concerned with lexical items and idiomatic expressions that are employed in any context such as that of metonymy. For instance, the verse below

by al-ᶜAbbās b. al-Aḥnaf represents a case of semantic ambiguity:

سأطلب بعد الدار عنكم لتقربوا   وتسكب عيناي الدموع فتجمدا

I shall be living far away from you so that I may become dear to you. However, I shall cry for you until all my tears will dry out from my eyes (i.e. until I run out of tears).

The word (فتجمدا – to be frozen) has been employed as a metonymy that signifies happiness. This, however, has led to semantic incongruity because when someone wants to cry, it usually signifies sadness rather than happiness. Semantic incongruity results from the eyes being 'frozen' out of joy while this expression is known as a metonymy for grief. Thus, al-ᶜAbbās's speech act is used in the wrong context. Because the usual meaning of metonymy has been changed by the communicator, semantic ambiguity has cropped up. The new meaning of this metonymy is known only to the poet. Thus, intertextuality which facilitates communication between the text producer and the addressee is not established. (For more details on intertextuality, see footnote 22 in Chapter 2.)

Similarly, the common significations of the metonymies (بيت أحمد كثير الجرذان) and (بيضاء ملابس الطبّاخ) are references to (the large amount of food available) and (greed) respectively. However, if these original meanings change to new metonymy significations as (a house that is untidy and unclean) and (a handsome cook whose clothes are very clean) respectively, then the two examples have formed a semantic incongruity because of the new metonymy meanings that have deviated from the original significations of Arabic metonymy.

3.3.1.3 *Eloquence of the communicator*

A text producer is expected to be armed with a sharp linguistic talent and instinct that enable him or her to express himself or herself eloquently at any time, anywhere, and for any communicative purpose. This inborn disposition enables the communicator to employ the linguistic tools and mechanisms of his or her native language to produce eloquent speech acts in any form of discourse such as political speeches, religious sermons, argumentative, expository, instructional, descriptive texts, praise, dispraise, elegiac poetry, funeral orations, and letters.

3.4 What is rhetoric?

Linguistically, rhetoric (al-balāghah) means 'reaching a given end'. Therefore, it is derived from the verb (balagha – to reach, attain, arrive at one's end), as it is employed in Qur'ānic discourse like (حتى إذا بلغ بين السّدين – when he reached

between the two mountains, Q18:93) and (ولما بلغ أشُدّه واستوى – when he attained his full strength and was mature, Q28:14). However, the word (al-balāghah) is a characterisation of discourse, written or spoken. This meaning is referred to by Q4:63:

أولأءك الذين يعلمُ اللهُ ما في قلوبهم فأعرض عنهم وعِظهم وقل لهم في أنفسِهم قولاً بليغاً
Those are the ones of whom God knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching and effective word.

Thus, rhetoric is concerned with discourse that is both psychologically and emotionally effective. Rhetoric is both talent and art. It is a talent through which the communicator penetrates the hearts and minds of his or her addressees through psychologically effective and far-reaching texts that influence the addressee's behaviour[3]. It is the linguistic skill to produce either a succinct text with clarity and informativity, or a long text without verbosity. In other words, a short but unambiguous text or a long text that does not bore the text receiver. For Ibn al-Muqaffa[c] (d. 143 H), rhetoric is succinctness and explicit signification. In the view of Ibn al-Mu[c]tazz (d. 296 H), however, rhetoric refers to the highest form of expressive and persuasive text that is succinct, with minimum use of metaphor, inimitable, and whose beginning is compatible with its end. According to al-Sakkāki (555–626 H), the highest level of effective discourse is its inimitability by other text producers and the ability to include a range of simile, allegory, and metonymy appropriately. For rhetoricians, rhetoric is also defined as the compatibility of the text type with its appropriate context[4] and the employment of eloquent expressions. The effective text producer needs to be aware of his or her addressee's educational, psychological, and emotional circumstances. In other words, the rhetorical aspects of the text type are conditioned by their context and most importantly by the addressee's intellectual, emotional, and ideological state. Thus, the relationship between the text and context is well-established. Therefore, the permutation of sentence constituents is context-sensitive. For instance, an exhortatory text such as sermons allows the communicator to be thorough and detailed, employ repetition of formulaic expressions, and use quotations. Similarly, addressing an opponent's viewpoint requires a text different, on the rhetorical level, from a text addressing a supporter. It is interesting to note that the rhetorical level of the text, i.e. its effectiveness and psychological impact upon the text receiver, varies in terms of the linguistic employment of its constituent units, i.e. its lexical items. Rhetorically, through language-specific linguistic mechanisms, words can be employed in varied grammatical patterns[5] that can generate variegated significations and implicatures. Rhetoric is the characterisation of two major aspects: (i) the effectiveness of discourse at either

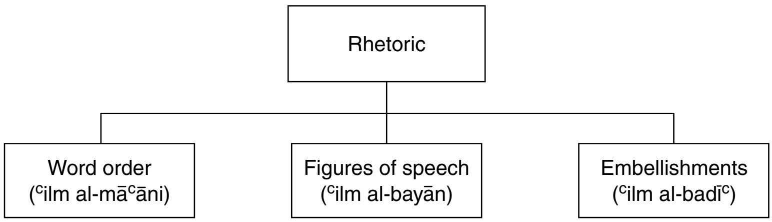


Figure 3.2 Major disciplines of Arabic rhetoric.

sentence or text level, and (ii) the effectiveness of the text producer. The major constituents of Arabic rhetoric are represented by Figure 3.2.

3.4.1 *Aspects of rhetoric*

Arabic rhetoric is hinged upon five main principles:

1 The selection of eloquent lexical items This is concerned with compatibility between the word chosen and its meaning. A given word should be able to deliver the signification that it is selected for. It also refers to the interrelation between the word's form and meaning in any act of communication where the form reaches the ear or eye while the meaning penetrates the heart and mind of the addressee. It is through this aspect that effective text producers attain their communicative end and achieve their desired objective.

2 The well-formedness of the proposition This is concerned with grammaticality and morphological congruity of a syntactic structure. The intended meaning of a word has to be delivered through a well-formed grammatical construction.

3 The selection of a style appropriate to the psychological and ideological state of the addressee The effective communicator needs to be aware of the state of his or her audience, knows when to start and finish, what linguistic and stylistic patterns are required to convey his or her intended message, how to quote substantiating examples as evidence, and also needs to be able to appreciate the context of situation that decides the stylistic patterns required. The stylistic and linguistic patterns, simple or complex syntactic constructions, and the careful selection of lexical items are all conditioned by the social and educational status of the audience.

4 The inclusion of a good introduction and a good conclusion An effective text producer is required to be aware of how to introduce his or her points of view without unnecessary verbosity and how to conclude effectively rather than abruptly.

5 The psychological impact upon the text receiver This rhetorical aspect is concerned with the production of a far-reaching and sublime style that penetrates the addressee's heart and influences his or her behaviour emotionally, socially, and politically. An effective discourse is compatible with the addressee's circumstances, compatible with the addressee's needs and interests, is required to be pitched at the right level of the addressee's understanding, does not allude to concepts that may injure the addressee's feelings, and does not provide a low level of informativity to an educated addressee or a high level of informativity to an uneducated addressee. In other words, the mode of discourse is required to be compatible with class, age, and sex of the audience.

3.5 Distinction between eloquence and rhetoric

In terms of the distinction between eloquence and rhetoric, there are two categories of Arab linguists and rhetoricians:

1 those who have held two opposite views pertaining to the difference between eloquence and rhetoric and have differentiated between these two notions, and
2 those who have undertaken their analysis at two different levels, the discourse-based level and the word-based level.

Historically speaking, linguists and rhetoricians have made a distinction between eloquence and rhetoric. The first such distinction has appeared in the fourth Hijrah century when Abu Hilāl al-ᶜAskari (d. 395 H) has made the distinction between rhetoric and eloquence. For him, rhetoric is concerned with signification while eloquence is concerned with the lexical item. He also claims that an eloquent discourse is also effective but a lexical item cannot be both effective and eloquent. Al-ᶜAskari also claims that rhetoric is a characteristic feature of a speech act but not of a speaker. Thus, we can say (kalām balīgh – an effective discourse) but not (rajulun balīgh – an effective speaker). In the fifth Hijrah century, Ibn Sinān al-Khafāji (d. 466 H) has also referred to the distinction between eloquence and rhetoric. Later on, the same distinction has been echoed by Ibn al-Athīr (558–637 H) in his book *al-Mathal al-Sā'ir* who is of the opinion that eloquence is exclusive to word form and not its meaning. Al-Sakkāki (555–626 H) and al-Tannūkhi (d. 749 H) are also of the opinion that eloquence is different from rhetoric. These scholars have held the view that rhetoric constitutes the whole while eloquence represents only a part of the whole. Therefore, eloquence is a prototypical feature of the lexical item, the proposition, and the text producer. They also

maintain that eloquence refers to the form of the lexical item and its signification while rhetoric refers to signification only. Thus, in Arabic we can say (kalimah faṣīḥah – an eloquent word), (kalām faṣīḥ – an eloquent discourse), and (mutakallim faṣīḥ – an eloquent communicator). However, we cannot say (kalimah balīghah – an effective word), but we can still say (kalām balīgh – an effective discourse) and (mutakallim balīgh – an effective communicator).

For al-Sakkāki, eloquence refers to elegant discourse. Therefore, for him, eloquence endows beauty and elegance upon discourse while rhetoric can achieve well-formedness and elegant word order through the disciplines of ^{c}ilm al-ma^{c}āni (see Chapter 4) and ^{c}ilm al-bayān (see Chapter 5). Al-Sakkāki also claims that ^{c}ilm al-badī^{c} (see Chapter 6) refers to eloquence. Abu Hilāl al-^{c}Askari (d. 395 H) has also distinguished between the two notions of rhetoric and eloquence. For him, rhetoric is a feature of discourse and not a feature of the communicator and that eloquence is a feature of the lexical item. Therefore, for al-^{c}Askari, we can say (kalimah faṣīḥah – an eloquent word) but not (kalimah balīghah – an effective word). Similarly, in the view of al-Bāqillāni (d. 403 H), ^{c}Abd al-Jabbār Ābādi (d. 415 H), and ^{c}Abd al-Qāhir al-Jurjāni (d. 471 or 474 H), there is no difference between eloquence and rhetoric. For them, the two notions refer to the same thing. Al-Jurjāni's opinion is based on his conviction that these two notions do not characterise the lexical item but rather they describe a given syntactic structure, i.e. a proposition, that should be both meaningful and observes the grammatical norms of Arabic. This is due to the fact that his discourse analysis is mainly based on well-formedness and the order system (al-naẓm) of a given proposition rather than on the sentence constituents, i.e. individual lexical items. For al-Jurjāni, therefore, rhetoric and eloquence are two sides of the same coin. However, eloquence, for him, is attributed to the lexical item but not to signification while rhetoric is attributed to both the lexical item and signification. Similarly, other scholars such as al-Zamakhshari (467–583 H) and al-Rāzi (544–606 H) have not made a distinction between eloquence and rhetoric. This reflects the direct influence of al-Jurjāni on these two rhetoricians.

3.6 Conclusion

Arab linguists and rhetoricians have distinguished between the two notions of eloquence and rhetoric. This distinction is attributed mainly to the level of analysis conducted by different scholars. Rhetoricians such as Ibn Sinān al-Khafāji, Ibn al-Athīr, al-Sakkāki, and al-Tannūkhi are concerned with the word-level analysis. They hold the view that eloquence is attributed to both the word form and its signification. Thus, they have distinguished between the two

notions of eloquence and rhetoric. However, scholars who have conducted a discourse level analysis like al-Bāqillāni, ^{c}Abd al-Qāhir al-Jurjāni, Abu Hilāl al-^{c}Askari, al-Zamakhshari, and al-Rāzi have not differentiated between eloquence and rhetoric. While eloquence characterises the word, the proposition, and the communicator, rhetoric is a characteristic feature of only the proposition, and the communicator. There are three major aspects of eloquence: (i) eloquence of the word, (ii) eloquence of the proposition, and (iii) eloquence of the communicator. On the word level, an Arabic word qualifies for eloquence, if it is free from four grammatical, phonetic, and stylistic characteristics. These are (1) phonetic incongruity, (2) stylistic oddity, (3) violation of morphological conventions, and (4) repugnant sounds. Arabic rhetoric provides five linguistic factors that lead to stylistic unacceptability. These are (1) semantic ambiguity, (2) unfamiliar usage, (3) inaccurate usage, (4) morphological incongruity, and (5) calques, loan words, and neologisms. In the light of Arabic rhetoric, a lexical item is required to observe Arabic morphological norms and be free from incongruent and distasteful sounds. On the sentence level, a proposition is eloquent if it is free from four linguistic defects. These are (1) lexical incongruity, (2) grammatical incongruity, (3) stylistic incongruity, and (4) semantic incongruity. Lexical incongruity that leads to non-eloquence is attributed to repetition of the same lexical item, same sounds, prepositions, verbs, or construct noun phrases.

The notion of rhetoric has been identified with the proposition and the text producer. The major principles of rhetoric, however, are the selection of eloquent words, grammatically well-formed sentences, and the establishment of a pragmatically cooperative relationship between the text producer and the text receiver, i.e. the relationship between text and context. The study of aspects of eloquence and rhetoric provides the reader with a valuable account of Arabic theoretical linguistics on the rhetorical level. The present analysis is of great value to the study of Arabic stylistics and linguistic stylistic text analysis. Through the application of the aspects of eloquence and rhetoric, an informative insight will be attained and the textual features of Arabic texts can be discerned. The theoretical linguistic framework of Arabic rhetoric will unfold in the forthcoming chapters. Arabic speech acts in the following chapters will be aimed to put the theoretical account into practice.

4

WORD ORDER

4.1 Introduction

The rhetorical discipline of ʿilm al-maʿāni is concerned with the juxtaposition of sentence constituents in various word orders that lead to distinct pragmatic significations. Rhetorically, ʿilm al-maʿāni denotes the pragmatic functions of word order. The study of ʿilm al-maʿāni is interrelated to semantic syntax and discourse analysis. Most importantly, it shows that syntax and pragmatics have become inextricable. The present chapter accounts for the notion of order system in Arabic and the prominent linguists and rhetoricians whose research has contributed in the development of this syntactic process. The reader will also be provided with details about the theory of word order and its pragmatic functions. The present discussion also provides an informative methodical insight into the eight constituent components of word order in Arabic rhetoric. The pragmatic functions and semantic and grammatical notions of these components will be explicated. We shall also provide an account of the stylistic affirmation mechanisms, modes of reporting, the reasons of departing from the modes of reporting, modes of informing together with their categories and pragmatic functions, the syntactic processes of foregrounding and backgrounding, the grammatical and pragmatic functions of al-musnad ilaihi, the pragmatic functions of the ellipsis, the definiteness, indefiniteness, the foregrounding, the backgrounding of al-musnad ilaihi, the grammatical and pragmatic functions of al-musnad and its definiteness, indefiniteness, ellipsis, foregrounding, and backgrounding.

This chapter also investigates the rhetorical status of the verb, its attachments and categories, conditional and hypothetical sentences, the pragmatic functions of the object, and its foregrounding and ellipsis in a given proposition. The present discussion will also deal with the grammatical process of restriction, its rhetorical effect, its linguistic tools, its categories, and pragmatic functions. The cohesion

process of conjunction and disjunction, their linguistic environment, their linguistic and semantic prerequisites and pragmatic functions will also be accounted for. Finally, this chapter provides an account of the rhetorical notions of succinctness, verbosity, and moderation.

4.2 The order system

The order system (al-naẓm) is a grammar-based linguistic notion that refers to the various orders of sentence constituents for different communicative functions. Thus, the order system belongs to the grammatical system of Arabic. It is originally attributed to the prototypical linguistic features of Qur'ānic discourse and its special arrangements. It is also employed by rhetoricians to designate the different orders of constituent units of a given proposition such as foregrounding and backgrounding for rhetorical effects. The order system has been conflated with the notion of word order (see 4.4). For some rhetoricians, like ᶜAbd al-Jabbār Ābādi (d. 415 H), the order system has been employed in rhetorical studies to refer to eloquence. In other words, al-naẓm is used as a synonymous expression with al-faṣāḥah. It can be claimed that ᶜAbd al-Jabbār Ābādi has laid down the initial theoretical foundation of the order system in Arabic and its pragmatic effects. Other scholars, like al-Rummāni (d. 386 H), have primarily applied the order system to account for the linguistic aspects of Qur'ānic Arabic in an attempt to substantiate the notion of iᶜjāz of Qur'ānic discourse.

4.3 Historical review of the order system

The notion of order system (al-naẓm) has been a familiar linguistic phenomenon to several Arab linguists and rhetoricians. It has not, however, been given an in-depth account until the fifth Hijrah century. Although this notion has been featured in previous rhetorical studies by different scholars, the order system has received scanty details until the lifetime of ᶜAbd al-Qāhir al-Jurjāni. In this section, we shall attempt to provide a historical review outlining the contributions made by scholars. Among those are Sībawaihi (d. 180 H) who has explained very briefly some sentences that undergo word order changes that lead to different significations. He particularly refers to grammatical patterns that involve semantically oriented stylistic changes such as foregrounding, backgrounding, ellipsis, interrogative, negative, and conditional sentences. Abu ᶜUbaidah b. al-Muthannā (d. 210 H) has also made reference to the order system and its semantic impact and accounted for the linguistic features of shift, foregrounding, backgrounding, and affirmation through repetition. Al-Farrā' (d. 207) has also made some

contribution to the development of al-naẓm in Arabic and its semantic and rhetorical effect. His account, however, is mainly concerned with Qur'ānic discourse and has been influenced by Abu ᶜUbaidah b. al-Muthannā. Similarly, al-Jāḥiẓ (d. 255 H) has provided some details on the order system and explained the consonance among the constituent sounds of a given lexical item. His distinction between Qur'ānic and non-Qur'ānic discourses is based on the order system of the two varieties of discourse. In his discussion, al-Jāḥiẓ is primarily concerned with the notion of iᶜjāz that, in his view, is attributed to the special Qur'ānic order system. Unfortunately, his book *Naẓm al-Qur'ān* (The Order System of the Qur'ān) which demonstrates his analysis of the order system is lost. Ibn Qutaibah (d. 276 H) has investigated the order system in Qur'ānic Arabic and makes reference to linguistic and phonetic symmetry of words within a given āyah. Abu al-ᶜAbbās al-Mubarrad (d. 285 H) has also accounted for the notion of al-naẓm in Arabic and distinguished between Qur'ānic and poetic discourses. The order system also features in al-Rummāni's (d. 386 H) chapter called bāb al-talā'um (chapter on harmony) that accounts for some linguistic and phonetic aspects of Qur'ānic discourse. Al-Khaṭṭābi (d. 388 H) has also referred to al-naẓm in Qur'ānic āyahs. Similarly, al-ᶜAskari (d. 395 H) is also aware of the order system in Arabic. It is ᶜAbd al-Jabbār Ābādi (d. 415 H) who has provided the initial theoretical foundation of the linguistic phenomenon of order system and its pragmatic implications in Arabic. It is worthwhile to note that ᶜAbd al-Jabbār Ābādi employs the expression al-faṣāḥah to stand for al-naẓm. His major thesis is that al-faṣāḥah belongs to the grammatical system. His preliminary account and thesis have been thoroughly investigated by ᶜAbd al-Qāhir al-Jurjāni (d. 471 or 474 H) who has put forward a full fledged, well-structured, and well-explicated theory of the notion of order system in both Arabic and Qur'ānic Arabic in his book *Dalā'il al-Iᶜjāz*. Al-Jurjāni's theoretical framework has later on been named as ᶜilm al-maᶜāni in rhetorical studies (see 4.4 later in the chapter) by al-Zamakhshari (467–538 H) and al-Sakkāki (555–626 H). The grammatical system for al-Jurjāni is primarily concerned with the order of sentence constituents and a change in the order system of a given speech act leads to a change in its meaning. In other words, word order change is semantically oriented, and the meaning of a proposition is context-sensitive[1] and conditioned by the psychological state and attitude of the text producer. The order system theory of al-Jurjāni is grammar-based. However, al-Sakkāki in his book *Muftāḥ al-ᶜUlūm* has divorced al-Jurjāni's order system from syntax, introduced it as an independent discipline of rhetoric, and has called it ᶜilm al-maᶜāni. However, al-Jurjāni has repeatedly referred to it as maᶜānī al-naḥu (meanings of syntax, i.e. semantic syntax). Thus, al-Jurjāni's account of grammar-based order system has been converted to rhetorical studies.

4.4 Word order

Word order (ᶜilm al-maᶜāni) is a grammar-governed sentence-level approach that is concerned with the pragmatic and aesthetic effects of the judicious ordering of lexical items within a given proposition. It is also related to the information structure in a given proposition[2] (see 4.4.1). In other words, it is an account of the contextual and psychological factors that influence the occurrence, i.e. the communicator's preference, of using specific grammatical patterns such as foregrounding, backgrounding, ellipsis, cohesion, zero cohesion, verbosity, and succinctness. In other words, it is concerned with language and context, i.e. the pragmatic effects of such word orders in Arabic. Thus, word order is related to the deliberate and skilful manipulation of language by the text producer. It is concerned with the grammatical changes through the juxtaposition of sentence constituents in order to achieve different communicative functions, sublime style, and rhetorical effect. A change in word order echoes the propositional attitudes of the communicator. Word order is a rhetorical discipline that accounts for language in context, i.e. whether it is possible to use a reporting or an informing proposition (see 4.5 and 4.6). Although grammar has also accounted for these grammatical processes, it is only concerned with explaining how such grammatical mechanisms take place and what grammatical rules are required to achieve a given word order. According to the rhetorical discipline of word order, a speech act does not only convey thoughts but also reveals the text producer's attitude that can be understood via the inferential ability of the text receiver. Word order reflects a significant universal linguistic fact that language is a linearly organised communication system[3] whose units can be re-organised for pragmatic effects.[4]

4.4.1 Word order and pragmatic effect

Al-Jurjāni's theory of word order is based on the notion of linguistic deviation from the norm due to contextual and pragmatic factors which is referred to as *al-khurūj ᶜalā muqtaḍā al-ẓāhir*. Al-Jurjāni has, thus, established the intimate pragmatic relationship between the communicator and his or her audience. The text producer needs to be aware of the psychological and ideological state of the text receiver in terms of his or her preparedness to accept or reject the proposition put forward. For a successful communication, the text producer must make some assumptions about the text receiver's cognitive abilities and contextual resources. Word order change is directly linked to context which is a psychological construct, a subset of the hearer's assumptions about the world. Different word orders have distinct pragmatic interpretations. Thus, we need to integrate the properties

of the context with the semantic properties of the speech act. A proposition does not only relay thoughts but also uncovers the communicator's attitudes to the thought expressed. In other words, different word orders express variegated propositional attitudes and carry an illocutionary force, i.e. they lead to different inferable interpretations on the part of the addressee/audience. Let us consider the following context-sensitive pragmatically oriented word orders:

المدرسُ قائمٌ – The teacher is standing.
إنَّ المدرسَ قائمٌ – Verily, the teacher is standing.
إنَّ المدرسَ لقائمٌ – Verily, the teacher is (definitely) standing.

Pragmatically, the first sentence is a reporting statement about the state of the subject (المدرس – the teacher), the second is an answer to a question, and the third is a response to a denial about the fact that (المدرس – the teacher) *is indeed* standing. In other words, a change in the stylistic pattern has given rise to a change in signification, in that each stylistic structure is employed in a different context and has a distinct pragmatic effect. In terms of argumentation, the first sentence is suitable for an addressee who is open-minded (khāli al-dhihn), i.e. does not know anything about the psychological or ideological state of (المدرس – the teacher), the second sentence is used when addressing someone who is uncertain (mutaraddid) about the state of (المدرس – the teacher), i.e. we want to affirm to the text receiver our verdict when we are asked, and the third sentence is employed when addressing someone who denies (munkir) the fact that (المدرس – the teacher) *is* standing. Thus, we want to affirm strongly our verdict, i.e. a form of hyperbole, on the rhetorical level, through the employment of more affirmation tools like (إنّ)[5] and (لـ). Therefore, different stylistic means are employed for different addressees. Thus, the context of situation is vital for the communicator since it decides the propositional form which takes into account the relationship between the text producer and his/her addressee as well as the surrounding environment.

Pragmatic effect can be achieved through a variety of grammatically inverted word orders and via some rhetorical elements such as foregrounding, backgrounding, interrogative constructions with the particle (أ) followed by either a verb or a noun, negation, ellipsis, conjunction, zero conjunction, thematic structures, restriction, verbosity, succinctness, al-jinās, simile, assonance, and imagery. The grammatical system, i.e. rules, explain grammatical processes that take place in a given sentence and constitute the sound foundation for the establishment of different meanings of different grammatical structures. Although some sentences are made up of two grammatical constituents only, different grammatical patterns can be made through definiteness, foregrounding, and the employment of

affirmation particles, such as the following:

سالمٌ بريءٌ – Sālim is innocent.
سالمٌ البريءُ – Sālim, the innocent.
أسالمٌ بريءٌ ؟ – Is Sālim innocent?
أبريءٌ سالمٌ ؟ – Is it true that Sālim is innocent?
سالمٌ هو البريءُ – Sālim, he is the innocent.
البريءُ سالمٌ – The innocent is Sālim.
البريءُ هو سالمٌ – It is Sālim who is the innocent.
إنّ البريءَ هو سالمٌ – Verily, the innocent is Sālim.
إنّ سالماً هو البريءُ – Verily, Sālim is the innocent.

However, these constructions are grammatically and structurally identical but semantically distinct. These different word orders are psychologically motivated and context-sensitive. In other words, each one has its own independent pragmatic function. Word order, therefore, is not concerned with individual words but with the semantic relatedness and harmony among them. Word order is grammatically governed and psychologically driven by the communicator for pragmatic purposes. It is, thus, directly related to different contexts of situation and the various contextual implicatures[6] generated by each word order.

Word order is divided into eight sections which are: (1) reporting, (2) informing, (3) subject status,[7] (4) predicate status, (5) verb status, (6) restriction, (7) disjunction and conjunction, and (8) succinctness, verbosity, and moderation. These are illustrated by Figure 4.1.

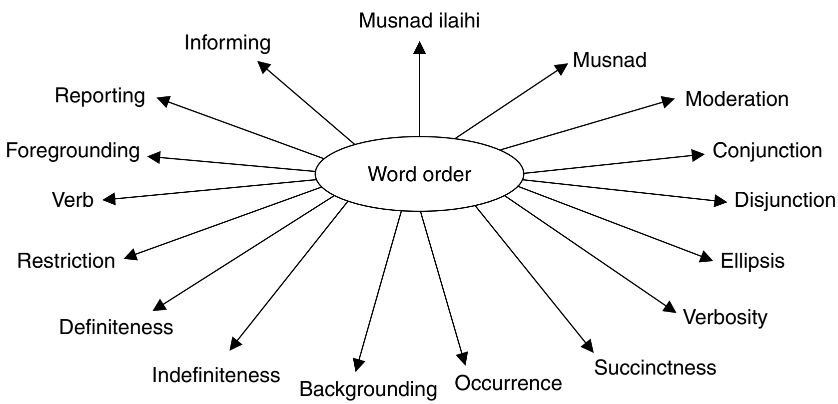


Figure 4.1 The major constituents of word order in Arabic rhetoric.

4.5 Reporting

Reporting can be either true or false.[8] In other words, the text producer in his or her reporting proposition conveys either correct or incorrect information to the addressee. The text receiver, however, is at liberty to accept or reject the message. The text producer is described as either truthful or untruthful depending on the correct or false details he or she conveys. The judgement on a given reporting utterance as true or false is arrived at through its real world, i.e. the circumstances that surround the speech act regardless of the intentionality and the ideological position of the communicator. A reporting statement is true if and only if it is compatible with the context of situation in which it has been employed. It is false, however, if and only if it is not compatible with its real world. For Ibrāhīm al-Naẓẓām (d. 231 H), the teacher of al-Jāḥiẓ, a reporting proposition that is either true or false can be decided by its communicator's recognition and awareness of the reporting that it is compatible or incompatible with its real world. In other words, if a text producer reports something but later on he or she discovers that his or her reported message is untrue, he or she should not be categorised as a liar but as being wrong.

However, al-Jāḥiẓ has taken reporting a step further than the binary distinction of true or false and classified it into three categories: true, false, neither true nor false. He has also sub-classified the third category of reporting, neither true nor false, into the following:

1 reporting compatible with the real world while the communicator believes it is incompatible;
2 reporting compatible with the real world while the communicator is ideologically neutral;
3 reporting incompatible with the real world while the communicator believes it is compatible;
4 reporting incompatible with the real world while the communicator is ideologically neutral.

For rhetoricians, a proposition consists of two units: unit one is al-musnad ilaihi (the inchoative) and unit two is al-musnad (the predicate),[9] as in:

إستقال الوزيرُ – The Minister has resigned.
طُرِدَ الوزيرُ – The Minister was sacked.
الوزيرُ خائفٌ – The Minister is scared.

where the noun phrase (الوزيرُ – the Minister) represents al-musnad ilaihi and (إستقال – to resign), (طُرِدَ – to sack), and (خائف – to be scared) represent al-musnad.

4.5.1 Pragmatic functions of reporting

A reporting statement conveys distinct communicative values to the audience. When we report something to someone, the addressee is either unaware (jāhil) of the propositional content of the message, or aware (ghair jāhil) of the propositional content of the message. In other words, a reporting proposition provides either known (old) information or unknown (new) information.[10] The three types of addressee are represented by Figure 4.2.

For Arab rhetoricians, reporting has two major communicative functions which are:

1 Reporting value A reporting message provides unknown (new) information to the addressee and its communicative value is high. This kind of reporting is referred to as reporting value (fā'idat al-khabar). In other words, the communicative function of reporting value is to benefit the addressees with information which they are unaware of.

2 Reporting added value However, when a reporting proposition provides known (old) information to the audience, its communicative value is low. This kind of reporting is referred to in Arabic rhetoric as reporting added value (lāzim al-fā'idah). In other words, I, as a text producer, have not provided any unknown (new) details to my text receiver but I only want to report to him/her that I am, in fact, aware of what he/she already knows. Therefore, the communicative function of reporting added value is to remind the addressee of what he/she is already aware of.

The above two communicative functions of reporting have 11 implicit context-sensitive implicatures[11] whose inferable interpretations can be decoded and arrived at by the addressee in the light of the context in which they have occurred. It is worthwhile to note that these implicatures of reporting express the propositional attitude of the communicator. A proposition which explicitly expresses a given

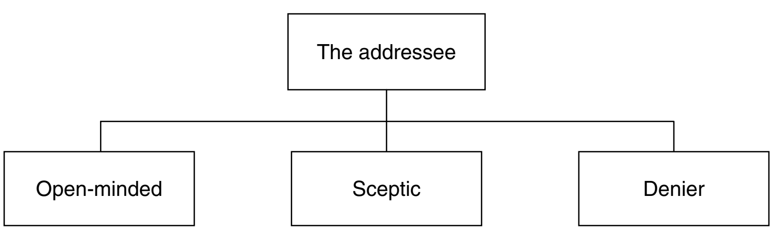


Figure 4.2 Types of addressee in linguistic communication.

thought may in fact implicitly convey other thoughts. These implicatures are:

i To express impotence and weakness on the part of the communicator. Let us consider the following reporting statement, as in:

عندي ألم شديد في أسناني ونزيف في اللثة – I have got very bad toothache and bleeding in my gum.

This speech act can be either (a) a reporting value mode of discourse by a communicator to his or her employer or dentist who are unaware of his or her unfortunate circumstances, or (b) a reporting added value mode of discourse by a speaker to his or her spouse who is aware already of his or her bad toothache and the bleeding of the gum.

ii To plea for mercy and raise the sympathy of the audience, as in:

أخطأتُ بحقكَ فأرجو معذرتي وعدم مُعاقبتي – I have done wrong against you; so please forgive me and do not punish me.

This can be either a reporting value message to someone who is not aware of the mistakes the speaker has done against him or her, or a reporting added value message to a manager who has found out already about the speaker's wrong deeds against him or her and may take a disciplinary action against the speaker who is an employee in the firm.

iii To admonish the audience and urge them to do what the communicator advises them to do, as in:

الصديق المخلص يقف الى جانب صديقه في الأزمات – The sincere friend stands shoulder to shoulder with his friend during crises.

which can be a reporting value if the addressee is unaware of this wisdom or a reporting added value if the addressee is aware of it.

iv To express remorse and distress, as in:

كسرتُ الساعة الذهبية – I have broken the golden watch.

which is a reporting value to the addressee if he or she is not aware of the fact that the precious golden watch is now broken, but a reporting added value to the addressee if this information is already known to him or her.

v To praise someone/something, as in:

أنت رجلٌ منصفٌ – You are a just man.

If the addressee has not realised that he, in fact, has been fair with other people, the statement has the rhetorical function of a reporting value.

However, if he knows for sure that he has been fair with everyone, the statement's rhetorical function is a reporting added value.

vi To boast about something as in:

يهابُني الناس جميعا لمالي وسلطتي – All people are scared of me because of my wealth and authority.

whose rhetorical function is either a reporting value if the audience are not aware of this fact. However, if they already know it, the proposition conveys a reporting added value to them.

vii To rebuke someone, as in:

المخدرات تضرُ بصحتك – Drugs can damage your health.

This speech act can be said to someone who has taken drugs without realising their serious health risks. Thus, the statement is a reporting value to him or her. However, if the person is aware of this fact about drugs but continues to take them, the message is a reporting added value to him or her.

viii To warn someone, as in:

سيغلق المصرف حسابُكَ إذا لم تدفع الفاتورات – The bank will close your account if you do not pay the bills.

which is a reporting value to a new bank customer who is not aware of the bank's regulations. This speech act, however, can be a reporting added value to the customer who is fully aware of the bank's policy. In the first instance, the statement is of a high communicative value to him or her but in the second instance it is of a low communicative value.

ix To threaten someone, as in:

إذا كررت نفس الأخطاء ثانية فسوف أفصلك من العمل – If you repeat the same mistakes again, I shall sack you.

This can be said to an employee who is ambivalent to his or her wrong actions which seriously violate his or her contract. Thus, the statement is beneficial to the addressee and is therefore a reporting value to him or her. However, if the employee is fully aware of his or her contract and most importantly of the wrong acts he or she has been doing repeatedly, the statement has the rhetorical function of a reporting added value whose benefit is low to the addressee.

x To instruct someone, as in:

ينبغي أن تنجز واجباتك المنزلية الآن – You have to do your homework now.

A speech act like this can be of a high communicative value to a student who is not aware of the deadline of submitting his or her essay. This statement is

therefore a reporting value. However, if the student is already aware of the deadline but is ambivalent to it, this sentence is a reporting added value to him or her.

xi To express disavowal and reproach to someone, as in:

كلما أعفو عنكِ تعودي ثانية الى نفس العادات السيئة – Every time I forgive you, you go back to the same bad habits.

which can be addressed to someone who is unaware of the favour that has been done repeatedly to her by the speaker and that she has been a persistent offender without realising her wrong deeds. In this case, this speech act is a reporting value to her. However, if the addressee is aware of the communicator's good nature and of her wrong actions, the message is a reporting added value to her.

Thus, the linguistic level provided by the grammar has been added an extra pragmatic level of decoding the communicator's attitude to the thought expressed by his or her reporting statement. The addressee needs to have an inferential ability for his or her pragmatic interpretation of the communicator's reporting speech acts. Therefore, communication can be successful if the addressee is able to understand the implicit meaning of the communicator's statement rather than understanding the linguistic meaning or form of the same speech act. For instance, the speech act (عندي صُداع – I have got a headache), when said in a meeting, has an implicature namely (أريدُ أنْ أترُك الإجتماع – I want to leave the meeting) which is different from its overt linguistic meaning namely (أريدُ بعض الحبوب – I want some tablets). However, all implicatures and explicatures can be inferred from the context of situation. When a communicator's intention is understood by the audience, this points to its fulfilment. Therefore, if we intend to report, we need to make our utterance explicitly understood by providing salient and conclusive grammatical evidence. This is because the propositional form can be an explicature. For instance, if I feel bored and intend to leave the meeting, I could have said the following speech act:

عندي صُداع وأُريدُ أنْ أترُك الإجتماع رجاءً – I have got a headache and would like to leave the meeting, please.

Thus, the explicature of this reporting is evident to the addressee. It also shows the natural link between the linguistic form of a reporting proposition and its pragmatic interpretation.

4.5.2 Affirmation of reporting

The text producer employs two linguistic stylistic techniques to affirm his or her reporting speech act. Affirmation can be either through some linguistic tools or through grammatical patterns that have the stylistic effect of affirmation. These two techniques are explicated in the following paragraphs.

4.5.2.1 Affirmation tools in reporting

There are various semantically oriented linguistic tools that can be employed to affirm the signification of a reporting speech act. These are employed to confirm either the taking place of an action that is represented by the verb, in verbal sentences, or the state that is represented by the noun in nominal sentences without a main verb. Affirmation tools are not required when the addressee is open-minded. However, they are employed when the addressee is sceptical or a denier of the truth of our statement. For instance, to an open-mind person, we can say (سميرٌ مريضٌ – Samīr is ill). However, if the addressee is sceptical about my reporting discourse, we can affirm the truth of my news by saying (إنَّ سميراً مريضٌ – Verily, Samīr is ill). Speaking to someone who denies the truth of my reporting statement, we would have to say (إنَّ سميراً لمريضٌ – Verily, Samīr is, indeed, ill) or (والله إنَّ سميراً لمريضٌ – By God, verily, Samir is, indeed, ill). Some of these affirmation linguistic tools are employed with reward, punishment, or threat propositions to affirm that someone is definitely going to be rewarded, punished, or that the threat is going to be executed. Among the affirmation linguistic tools that have semantic functions are the following.

1 The particle (إنّ), as in:

إنّ صديقي مجتهدٌ – Verily, my friend is diligent.

which is a reporting statement affirmed by the particle (إنّ). A basic reporting sentence without affirmation is (صديقي مجتهدٌ – My friend is diligent.)

2 Initial (لـ) which is prefixed to a verb, a noun, an adjective, or a preposition, as in:

إنه ليُضحّي بماله في سبيل بلده – He will sacrifice his wealth for the sake of his country.

whose basic non-assertive reporting structure is (هو يُضحي بماله في سبيل بلاده).

Also in (إنك لعلى خُلقٍ عظيم – Indeed, you are of a great moral character, Q68:4) which includes the affirmation letters (إنّ) and (لـ) where the latter is annexed to the preposition (على). The basic reporting structure of this sentence is (أنتَ على خُلق عظيم) where the state (خُلق عظيم) is not affirmed.

3 Conditional (أمّا)[12] which takes the stylistic pattern (أمّا . . . فـ – as for . . . , he or she . . .), i.e. it is followed by the conjunctive element (فـ), as in:

أمّا المدير فقد وصل متأخراً – As for the manager, he arrived late.

whose basic reporting pattern is (وصل المدير متأخراً – The manager arrived late.)

4 The future letter (سـ) and the future particle (سوف) which both occur with the present tense verb to change it to a future tense. Semantically, when the future letter (سـ) is prefixed to a present tense verb, the verb signifies the near future, as in:

سأذهب الى المكتبة – I am going to go to the library.

while the future particle (سوف) designates far away future, as in (سوف أسافر الى القاهرة – I shall travel to Cairo).[13]

5 Assertive (قد) which co-occurs with the past tense verb and has the semantic communicative function of affirming the inevitability of the action denoted by the verb, as in:

قد أفلح الطلابُ الذين درسوا بجدٍّ – the students who studied hard have verily been successful.

whose basic stylistic structure is (أفلح الطلابُ الذين درسوا بجدّ). However, when the conjunctive particle (قد) occurs with a present tense verb, both its grammatical and semantic roles change. Grammatically, the particle (قد) is no longer an affirmation tool, and semantically, its communicative function does not signify affirmation but rather it designates diminution, which is a semantic signal of probability and uncertainty of the action denoted by the verb, as in:

قد يُغادر سالم الى باريس يوم غد – Sālim may travel to Paris tomorrow.

which is a reporting sentence that does not echo any form of affirmation.

6 Explicit pronouns,[14] as in:

(سالمٌ هو الصديق المخلصُ – Sālim, he is the sincere friend) whose basic stylistic reporting structure is (سالمٌ صديقٌ مُخلصٌ – Sālim is a sincere friend.)

7 Oath letters such as (بـ ، تـ ، و) which are prefixed to another oath word such as (الله – God), as in:

أقسمُ بالله لم أقل ذالك – I swear by God I did not say that.
تالله لم أقل ذالك – I swear by God I did not say that.
والله لم أقل ذالك – I swear by God I did not say that.

whose basic structures are (أقسم لم أقل ذالك) and (لم أقل ذالك).

8 Light and heavy affirmation (ن) letter, as in:

لَيُسجَنَنَّ وليكوناً من الصاغرين – He will surely be imprisoned and will be of those debased, Q12:32.

where the light (ن) is a single nunation (al-tanwīn) sound represented by the letter (ـاً) of (ليكوناً)[15] and is used instead of the non-affirmation form (ليكون), and the double (ن) is represented by the final (ـنَّ) of (يُسجَنَنَّ) and is employed instead of the non-affirmation form (يُسْجَنْ).

9 Superfluous particles like (إنْ ، أنْ ، ما ، لا ، مِنْ ، بـ). These are grammatically superfluous particles. In other words, they can be taken out of the sentence without causing ungrammaticality but the sentence will be void of affirmation. Semantically, however, they have a pragmatic function of affirmation, as in:

ما إنْ ظلمتُ أحداً – I have never been unjust to any one.
لمّا أنْ دخلتُ مكتبه رحَّبَ بيَ بحرارةٍ – When I went in his office, he welcomed me warmly.[16]
جئتُ لأمرٍ ما – I have come for something.
إذا ما ناديتكَ فاستجب فوراً – Respond immediately when I call you.
ما جاءني مِنْ أحدٍ – No one has visited me.
أنا لستُ بالغبي – I am not stupid.[17]

10 Repetition of negation is also a stylistic technique of affirmation, as in:

لا لا أحب الظلم – No, I do not like injustice.

11 The use of (إنما), as in:

إنما الأعمالُ بالنيات – Verily, deeds are based on one's intentions.

4.5.2.2 Grammatical affirmation techniques in reporting

A reporting speech act can be affirmed through stylistic techniques where the grammatical pattern of the speech act is changed. There are two grammatical techniques of affirmation. These are:

1 The nominal sentence This refers to a sentence without a verb. The employment of nominal sentences is a stylistic technique of affirmation, as in:

الدفاع عن الوطن مسؤولية كل مواطن – Defending the country is the responsibility of every citizen.
العلمُ نافعٌ – Knowledge is useful.
القطارات نافعة للمجتمع – Trains are useful to the society.

which are rhetorically more affirmative than their counterpart verbal sentences (يدافع عن الوطن كل مواطن), (ينفع العلمُ), and (تنفع القطارات المجتمع) respectively.

2 *Subject-initial sentence* The subject (al-fā^c^il) of a given sentence can be foregrounded, i.e. placed sentence-initially before its verb in order to add affirmation to the sentence. Thus, we attain the affirmation mode of discourse, as in:

المديرُ إستقال من منصبه – The manager has resigned from his post.

where the subject noun (المدير – the manager) is placed before its verb for the rhetorical function of affirmation. Affirmation is achieved through the explicit noun (المدير) and the implicit co-referential pronoun[18] (هو – he) that refers to (المدير). Thus, reference has been made twice to (المدير).

4.5.3 Modes of reporting

This is an investigation of text in context. It is also a sentence-level analysis. Arab rhetoricians have classified the modes of discourse in terms of the psychological response and the ideological orientation of the text receiver. The present discussion is directly related to argumentation in Arabic. The three distinct modes of reporting illustrate the different kinds of text receivers, their different responses, and varied reactions to the information relayed to them by a text producer. A proposition put forward to the audience can be either accepted without opposition, received with scepticism, or rejected outright. A shrewd communicator, therefore, needs to be well aware of the psychological state and ideological background of the addressee and his or her degree of preparedness. Thus, the modes of reporting can be classified in terms of the addressee. Rhetorically, there are three categories of addressee (see Figure 4.2 on page 104):

1 one who is open-minded (khāli al-dhihn) willing to accept the proposition put forward to him or her;
2 one who is sceptical (mutaraddid) and is a 'floater' unable to make up his or her mind about the proposition put forward;
3 one who is a denier (munkir) and disbelieves the proposition put forward outright.

Having known the psychological and ideological background of the text receiver, the text producer is required to regulate his or her degree of affirmation in the speech act accordingly. Thus, the rhetorical mode of reporting is pre-conditioned by the addressee's circumstances. There are three modes of reporting:

1 *Initial reporting* When the addressee is open-minded, the use of affirmation linguistic tools is not required, i.e. the speech act should be minimally evaluative.

This mode of discourse is directly aimed at winning the heart and mind of the addressee who is ideologically unbiased and open to conviction more readily. Since the addressee's mind is free, the communicator's message will be absorbed and supported. Thus, reporting from the very beginning relates directly to him or her. The proposition may represent a personal emotional experience, a description of common knowledge facts, instructional, and advice speech acts, as in:

التدخين ضارٌ بصحتك – Smoking can damage your health.
ينفعك التعليم مدى حياتك – Education will benefit you throughout your life.

where substantiation and affirmation tools are not required.

2 Request reporting This mode of discourse is referred to as 'request' because the addressee is uncertain of the proposition put forward to him or her and is in pursuit of the truth, i.e. requesting more information about it. In other words, the text receiver requests the truth and is searching for it. When the addressee is sceptical of the proposition put forward, the mode of discourse must be request reporting which is characterised by the moderate employment of affirmation tools to enable the addressee to arrive at the absolute certainty and the truth he or she is searching for. Arab rhetoricians have recommended the use of one affirmation element only in a given request reporting statement, as in:

ستدمّرُ الضرائب الإقتصاد – Taxes will destroy the economy.

where the affirmation particle (سـ) is employed.

3 Denial reporting This mode of discourse is suitable for a stubborn addressee who rejects outright the proposition and denies it as false. Thus, there is a huge yawning gap and ideological clash between the text producer and the text receiver. Therefore, excessive use of linguistic affirmation tools is required to substantiate the claim put forward. On the macro textual level, repetition of expressions, which is a form of lexical cohesion, is also regarded as an affirmation technique in Arabic rhetoric, as in sūrat al-Raḥmān (Q55) where the formulaic expression (فبأيّ الاء ربّكما تكذّبان – so which of the favours of your Lord would you deny?) is repeated 31 times, and the formulaic instructional sentence (أعبدوا الله مالكم من إله غيره – worship God; you have no deity other than Him) in sūrat al-Aᶜrāf (Q7) which is repeated four times. Rhetorically, affirmation can be realised through other linguistic techniques such as the nominal sentence, as in (ربُّنا يعلمُ – our Lord knows) and (إنّا إليكم لمرسلون – we are messengers to you) in Q36:16 where affirmation is employed to refute the opponents' premise that 'prophets cannot be humans'. The use of negation plus exception is another technique of affirmation which occurs in denial reporting, as in (ما انت إلاّ رجل ضعيف – you are nothing more than a weak man) where the negative particle (ما) and the exception particle (إلاّ)

are used to reject the proposition put forward by the first speaker who claims (أنا رجل قوي – I am a strong man).

4.5.3.1 Departure from modes of reporting

We have explained earlier in 4.5.3 that the mode of reporting is required to be compatible with the context of situation. It has also been stated that the communicator needs to appreciate and take into account the psychological state of the addressee and his or her ideological background so that the speech act produced is or is not supplied with affirmation tools, and whether the communicator needs to raise the level of affirmation by using more affirmation particles for addressees who reject the proposition. However, the communicator may depart from these rhetorical modes of reporting. The stylistic techniques can be modified in order to achieve a pragmatically more effective discourse when a departure from the modes of reporting is made. In Arabic rhetoric, departure from the expected modes of reporting takes one of the following three forms:

1 An open-minded audience are addressed as if they were sceptics Rhetorically, when an open-minded person is addressed, affirmation is not required in the speech act. However, the text producer is allowed to employ an affirmation linguistic tool in a speech act directed towards an addressee who is open-minded. This is a departure from the conventions of reporting. We need to note four important linguistic and semantic factors about the utterances employed in this mode of departure:

i This kind of discourse occurs inter-sententially. In other words, this departure from the mode of reporting takes place in two consecutive sentences.
ii The affirmation tool is employed in the second sentence.
iii Semantically, the second sentence functions as an answer to an implicit question in the first sentence. In other words, the first sentence implies a 'why' and the second sentence provides the answer to the implicit 'why'.
iv Stylistically, the affirmation particle which we usually encounter in the second sentence is (إنَّ).

Examples of this kind of departure from the expected first mode of reporting are like:

لا أُريد أنْ أتكلم معك عن هذا الأمر . إنّ الديمقراطية معدومة في بلادكم – I do not wish to speak to you about this matter. Verily, democracy does not exist in your country.

من المهم جداً الإستعداد للإمتحانات . إنّ موعدها قريبٌ جداً – It is important to get ready for the exams. They will be held very soon.

لاتيأس من الدراسة لأنّ فشلك في الإمتحانات كان لأسباب مرضية – Do not despair of your studies because your failure was for medical reasons.

where the affirmation particle (إنّ) is employed in the second sentence.

2 An open-minded audience are addressed as if they were deniers In this form of departure from the mode of reporting, the communicator addresses an open-minded person ironically and sarcastically and treats him or her as a denier. It is important to note that the addressee, who is open-minded, acts in a way that is counter to what he or she originally believes in, i.e. his or her deeds do not match his or her beliefs. Examples of this kind of departure from the expected first mode of reporting are like:

إنّ النمو الإقتصادي لن يتحقق إلاّ بانخفاض أسعار الفائدة – Economic growth is achieved only through lower interest rates.

This is a statement addressed to a Chancellor who believes in the premise of the above proposition, is aware of it, and has called for it during his election campaign. However, he has repeatedly raised the interest rates when he is in power until he has choked economic growth. Thus, the text producer is sarcastic of the Chancellor's economic policy and has treated him as if he were a denier of this economic fact. Stylistically, we need to note that the communicator has employed in the above proposition many affirmation tools needed for a denier. These are (إنّ), the negation particle (لن), and the exception particle (إلا).

3 Denier audience are addressed as if they were open-minded When there is ample evidence available to refute the denier's claim, or when there is self-evident truth, a communicator may not need to employ affirmation tools in his or her proposition when addressing a denier. Instead, a basic sentence pattern can be employed, as in:

تتحققُ العدالة الإجتماعية بالقضاء على البطالة وتأمين الرعاية الصحية والتعليم المجاني للجميع – Social justice is achieved through the elimination of unemployment, the provision of free health care, and free education for every one.

In this reporting statement, no affirmation is employed although the addressee rejects this claim. This also applies to:

عودة اللاجئين الى ديارهم حقٌّ شرعي – The return of refugees to their homes is a legitimate right.

4.6 Informing

An informing proposition is that which does not qualify to be true or false. In other words, a speech act which is not related to anything that already exists. A reporting proposition, however, is that which can be either true or false and is related to something that already exists. For instance, a statement like (أتمنى لو أسافر الى بغداد – I wish I could go to Baghdad) is an informing speech act because the action of 'going to Baghdad' expressed by the communicator does not exist before, while (جاء الطالب مبكرا – the student arrived early) is a reporting speech act because the action of (المجيء المبكر – early arrival) has taken place already.

4.6.1 Modes of informing

There are two modes of an informing speech act. These are request and non-request informing.

1 Request informing This mode of informing entails something requested that has not taken place at the time of request. This mode of discourse includes five categories of request informing which are interrogative (al-istifhām), imperative (al-amr), prohibition (al-nahī), vocative (al-nidā'), and wish (al-tamannī) modes of discourse.

i Interrogative constructions: These can be formed by one of the following interrogative particles:

(أ) as in:
أأنت كسرت الشباك ؟ – Did you break the window?

Similarly, we can have:

أأنت كسرت الشباك أم سمير ؟ – Was it you or Samīr who broke the window?

However, when the interrogative (أ) precedes a negated verb, the answer can be either with (بلى – yes) if the answer is positive, or with (نعم – yes, rhetorically meaning 'no') if the answer is negative, as in:

ألم أشرح لكم هذا الموضوع البارحة ؟ – Didn't I explain this matter yesterday?

If the addressee answers with (بلى), he/she means (yes, indeed, you did). However, if (نعم) is employed in the addressee's response, he/she means (no, you did not).
Another example is:

ألن أحذرك ؟ – haven't I warned you?

whose answer is either with (بلى) meaning (yes, you have) or with (نعم) meaning (no, you have not).

(متى) as in (متى وصلت ؟ – When did you arrive?).
(أين) as in (أين تسكن ؟ – Where do you live).
(كيف) as in (كيف حالك ؟ – How are you?).
(كم) as in (كم قصة اشتريت ؟ – How many stories have you bought?).
(ما) as in (ما إسمك ؟ – What is your name?).
(أنّى) meaning (where from) as in (أنى لك هذا ؟ – Where did you get this from?).
(أنّى) meaning (how) as in (أنى قطعت هذا ؟ – How did you cut this?).
(هل) as in (هل تحبّ أن تأكل الان ؟ – Would you like to eat now?).
(أي) as in (أي كتاب تفضّل ؟ – Which book do you prefer?).

Interrogative sentences express one of the following perlocutionary effects.[19] In other words, each one of the speech acts echo a given pragmatic signification such as the following:

a Command, as in:

هل أنت مُجدٌّ في دراستك ؟ – Are you serious about your studies?
which means (You should be serious about your studies.)

هل أنت مُنتبه ؟ – Are you listening?
which means (Listen!)

b Prohibition, as in:

أتخالف القانون ؟ – Do you violate the law?
which means (Do not violate the law.)

c Rebuke, as in:

أتظنُ أنك ستفلت من القانون ؟ – Do you think that you will escape the law?

This mode of informing pragmatically overlaps with the denial interrogative mode of discourse (see point f below).

d Sarcasm, as in:

منْ أنتَ ؟ – Who are you?!

e Threat, as in:

ألم ترَ ما فعلتُ بسمير ؟ – Haven't you seen what I have done to Samīr?

f Denial, as in:

أسالمٌ طبخَ هذا الطعام ؟ – Was it Sālim who cooked this food?

In this speech act, the communicator rejects the fact that Sālim has cooked the meal and implicitly refers to Sālim's poor cooking skills. However, this mode of informing may also overlap with the rebuke interrogative mode of discourse mentioned earlier in point c, as in:

أأنت تحترم الجيران وتساعدهم ؟ – Do you (really) respect and help the neighbours?

The communicator has employed this interrogative mode of informing with a pragmatic thrust to achieve rebuke to the addressee, on the one hand, and to establish the denial of the actions denoted by the two verbs (تحترم – to respect) and (تساعد – to help), on the other. This is an identical mode of discourse to the mode of explicit negation through which we can achieve the same pragmatic effects:

أنت لم تحترم الجيران ولم تساعدهم – You do not respect your neighbours and do not help them.

g Impossibility as in:

أتريد أنْ تنجح في الإمتحانات ؟ – Do you want to pass the exams?

which means 'it is impossible for you to pass the exams' if it is said to an addressee who is known for his or her poor attendance and academic progress. This is also similar to:

أتشرب ماء البحر ؟ – Do you drink the sea water?
أتعمِّر ألفَ سنة ؟ – Will you live a thousand years?

ii Imperative constructions: Imperative informing speech acts can express one of the following pragmatically distinct significations such as:

a supplication, as in:

ربِّ يسِّر لي دراستي – O my Lord, make my studies easy.

b guidance, as in:

إحذر المُخدّرات – Avoid drugs.

c choice, as in:

أجب على السؤال الأول أو الثاني – Answer question one or two.

d challenge, as in:

عِش على القمر مدى حياتك – Live all your life on the moon.

e threat, as in:

خالف القانون وسوف تُسجن – Break the law and you will be jailed.

f sarcasm, as in:

كُل أيُّها الرئيسُ – Eat, Mr President.

g plea, as in:

أقرضني بعض المال – Lend me some money.

iii Prohibition constructions: The prohibition mode of discourse requires the negation particle (لا – no) and can express one of the following significations:

a supplication, as in:

ربّنا لا تُؤاخذنا إنْ نسينا أو أخطئنا – Our Lord, do not impose blame upon us if we have forgotten or erred.

b threat, as in:

أنت لا تحترم والديْكَ ولا تهتم بمستقبلك – You neither respect your parents nor care about your future.

This speech act carries an implicit threat that the addressee has to respect his parents and take care of his future.

لا تسمع نصيحتي – Do not listen to my advice.

This is an implicit threat which means (إسمعني وإلاّ – Listen to me or else).

c sarcasm, as in:

لا تدرس فأنت لست بحاجة الى العلم – Do not study because you do not need knowledge.

d guidance, as in:

لا تخالط أصحاب السُّوء – Do not socialise with bad people.

e challenge, as in:

لا تحاول أنْ تُقلد سيبويه في النحو – Do not try to imitate Sībawaihi in grammar.

f rebuke, as in:

لا تنصح بما لا تطبّقه – Do not preach what you do not practise.

لا تنهى الناس عن الكذب وأنت تفعله – Do not command people not to lie while you are a liar.

g wish, as in:

يا ربيعُ لا تنقضي – O spring, do not finish.

In this speech act, the communicator wishes that spring would last longer.

iv Vocative constructions: Vocative informing speech acts require the vocative particles such as (أ ، أي) which are employed for addressing someone close to you, as in (أسميرُ تعال هنا – O, Samīr come here), and (يا ، أيا ، هيّا ، وا) which are used for addressing someone far away. However, the vocative particles (هيّا ، أيا) can be employed for addressing a nearby person who is day dreaming in a class or is fast asleep, i.e. we treat the nearby addressee as a far away person due to his or her psychological and ideological state of mind, as in:

هيّا جمال استيقظ – O Jamāl, wake up.
أيا جمال انتبه – O Jamāl, be attentive.

Vocative informing speech acts express one of the following pragmatic meanings, as in:

a regret, as in:

ياليتني درست بجدٍّ – I wish I studied seriously.

b lamentation and seeking help, as in:

وامُعتصماه ! – O, Muʿtaṣim!
يا للحُكّام ! – O, rulers!
يا الله ! – O, God!

c sarcasm, as in:

يا أنصار الباطل ! – O, supporters of injustice!

d rebuke, as in:
يا صديقي ألمْ تتلقن درساً من مشاكلك الكثيرة ؟ – O, my friend, haven't you learned a lesson from your many problems?

v Wish constructions: The particle (ليتَ – I wish) is the most common linguistic tool that expresses a wish and is employed in the following constructions to express something that is impossible to take place, as in:

ليتَ الشبابَ يعودُ يوماً – I wish my youth comes back for one day.
ياليتني كنتُ معكم – I wish I was with you.

The other wish particles are (لو) and (لعلّ):

لو أنّ لي فرصة أخرى – I wish I had another chance.
لو أنّ عندي سيارة – I wish I had a car.
لو أخبرتني مُسبقاً – I wish you had told me in advance.
لعلّي أنجح في الإمتحانات – I wish I would pass the exams.

It is worthwhile to note here that the wish particle (لو) signifies something that is difficult to achieve or impossible to attain.

However, in Arabic rhetoric, the particle (لعلّ) signifies the pragmatic function of 'hope' (al-tarajjī). There are other particles whose underlying signification expresses a wish on the part of the communicator and a feeling of regret on the part of the addressee. These are (هلاّ) which is made up of the wish particle (هل) plus the redundant particle (لا), as in:

هلاّ سمعت نصيحة والدك – I wish you listened to your father's advice.
هلاّ درست بجدٍّ – I wish you studied hard.
(لولا) which is made up of the wish particle (لو) plus the redundant particle (لا), as in:
لولا عملت ما قيل لك – I wish you did what you were told.

This also applies to the wish particle (لوما) which is made up of the wish particle (لو) plus the redundant particle (ما), as in:

لوما احترمت مُعلّمك – I wish you respected your teacher.

It is worthwhile to note that when the wish particles (لوما ، لولا ، هلاّ) are employed by the communicator, their pragmatic function is to raise a feeling of regret in the addressee's mind. Second, they occur with a past tense verb. Thus, in the sentences mentioned earlier, the past tense verbs have occurred (سمعتَ – listened), (درستَ – studied), (عملتَ – did), and (احترمتَ – respected).

2 *Non-request informing* This mode of informing does not entail something requested. This form of discourse involves the following informing categories:

i praise and dispraise constructions (al-madḥ wal-dhamm), as in:

نِعْمَ الصديقُ سالمٌ – What a wonderful friend Sālim is.
حبّذا مُساعدة المُحتاجين – How nice it would be to help the needy.
لا حبّذا الصديقُ عصامٌ – How bad a friend ᶜIṣām is.
بئسَ الصديقُ عصامٌ – How bad a friend ᶜIṣām is.
خبُثَ رئيسُ الوزراء سياسةً – How bad the policies of the Prime Minister are.
طابَ صديقي نفساً – How pleasant my friend is.

ii astonishment constructions (al-ta^cajjub), as in:

ما أعظم الأخلاقُ نفعاً – How wonderful good manners are.
ما أجمل الربيعُ – How nice spring is.

iii hope constructions (al-rajā') which involve the hope verbs (عسى ، حرى ، إخْلولَقَ) meaning (I hope that . . .), as in:

عسى زيدٌ أنْ يشتري لي هديّةً – I hope that Zaid will buy me a present.
حرى الإقتصادُ أنْ يتحسّن – I hope the economy will improve.
إخْلَوْلَقَت الأُميّةُ أنْ يُقضى عليها – I hope illiteracy will be eliminated.

iv oath constructions (al-qasam) – these speech acts occur with the oath letters (و ، بـ ، تـ), as in:

والله (تالله ، بالله) ما فعلت هذا – By God, I have not done this.

v legal constructions (al-[c]uqūd) – this kind of discourse occurs in legal exchange such as buying and selling things and getting married, as in:

وَهَبَ لكَ ابنته زوجةً – He has offered you his daughter as a wife.
بعتُكَ هذه السيارة – I have sold you this car.

It is important to note that the reply to these legal constructions is usually (قبلتُ – I accept).

4.7 Foregrounding and backgrounding

Foregrounding and backgrounding (al-taqdīm wal-ta'khīr) are semantically oriented syntactic processes. These processes are employed in Arabic to designate rhetorical effects in a given proposition. These two notions are concerned with the deliberate placement of a sentence constituent either sentence-initially or sentence-finally so that the linguistic construction becomes compatible with the context of situation and the state of the addressee. Foregrounding and backgrounding[20] are central to the notion of order system (al-naẓm) in Arabic rhetoric and are of fundamental value to argumentative and legal discourses. Grammatically, Arabic allows the foregrounding of subject, object, and the prepositional phrase, as in the following examples which show the verbal sentences where the verb occurs sentence-initially and are considered as the unmarked, i.e. common or expected, word order, and the nominal sentences where the verb occurs after a foregrounded sentence constituent in the sentence and which are considered as the marked, i.e. uncommon or inverted,

word orders in Arabic:

كتب زيدٌ الرسالةَ في المكتبة – Zaid wrote the letter in the library.
الرسالةَ كتب زيدٌ في المكتبة – In the library Zaid wrote the letter.
الرسالةُ كتبها زيدٌ في المكتبة – As for the letter, Zaid wrote it in the library.
في المكتبة كتب زيدٌ الرسالةَ – In the library Zaid wrote the letter.

where the first sentence is an unmarked word order which is a reporting mode of discourse and does not involve any form of affirmation. Most importantly, the first sentence has not undergone any of the processes of foregrounding or backgrounding. The other three word orders are marked and express pragmatic effects due to the grammatical process of foregrounding. The foregrounded constituents in sentences 2–4 are (في المكتبة ، الرسالةُ ، الرسالةَ). The pragmatic effect of foregrounding is to highlight the communicative value of the foregrounded element by placing it sentence-initially.

The third sentence (الرسالةُ كتبها زيدٌ في المكتبة – as for the letter, Zaid wrote it in the library) involves the foregrounding of the noun phrase (الرسالةُ – the letter) which has also appeared in the nominative case and an anaphoric reference (ـــها – it) cliticised onto the verb (كتب – to write) has been used. This kind of sentence is referred to as a thematic structure where (الرسالةُ) is the theme (al-muḥaddath ᶜanhu) and the rest of the sentence is called the rheme (al-muḥaddath).[21]

Reporting good or bad news is also part of the pragmatic effects of foregrounding, as in:

ياسرُ فاز بالجائزة السنوية – Yasir has won the annual prize.
إمامُ المسجد تُوفي – The Imam of the mosque has died.

The communicator has foregrounded (ياسر) and (إمامُ المسجد) in these sentences in an attempt not only to highlight good or bad news to the family and friends of (ياسر) and (إمامُ المسجد) but foregrounding can also have the pragmatic function of highlighting a contrast in information. Thus, these two sentences are in contrast to:

فاز سمير بالجائزة السنوية – Samīr has won the annual prize.
تُوفيَ حارس المسجد – The mosque's porter has died.

4.8 Al-musnad ilaihi

Al-musnad ilaihi is a vital component in Arabic basic sentences.[22] In Arabic rhetoric, the grammatical category 'subject' in English can in principle be employed to refer to al-musnad ilaihi which is defined as 'that to which something is attributed', literally meaning 'that upon which the attribute leans

or by which it is supported'. It is, therefore, more beneficial to employ the Arabic rhetorical expression al-musnad ilaihi throughout this account. Semantically, the role of al-musnad ilaihi can be undertaken by human, non-human, animate, and inanimate noun phrases such as (الفتاة – the girl), (الطير – the bird), (المدير الحالي – the present manager), and (الحجارة – the stone) respectively.

4.8.1 Grammatical functions of al-musnad ilaihi

Grammatically, al-musnad ilaihi occurs in the following grammatical environments:

1 It occurs in verbal sentences (al-jumlah al-fi^{c}liyyah), i.e. those that are verb-initial.
2 It occurs in nominal sentences (al-jumlah al-ismiyyah), i.e. those that are noun-initial with or without a main verb.[23]

Most importantly, al-musnad ilaihi performs one of the following grammatical functions:

1 subject (al-fā^{c}il), as in:

درس الطالبُ بجدٍ – The student studied hard.
دمَّرَ الإعصارُ المدينةَ – The hurricane destroyed the city.

In these sentences, al-musnad ilaihi is represented by the noun phrases (الطالبُ – the student) and (الإعصارُ – the hurricane).[24]

2 subject of a passive voice syntactic structure (nā'ib al- fā^{c}il), as in:

كُسِرَ القلمُ – The pen has been broken.
دُمِّرَتْ المدينةُ – The city was destroyed.

In these sentences, al-musnad ilaihi noun phrases are (القلمُ – the pen) and (المدينة – the city) which have the grammatical function of subject of the passive sentence.

3 the subject of kāna and its set – the set of kāna is called by Arab grammarians as (kāna wa akhawātuha – kāna and its sisters), as in:

كانَ الجوُّ جميلاً – The weather was beautiful.
أصبح الإقتصادُ ضعيفاً – The economy has become weak.

Al-musnad ilaihi is represented by the noun phrases (الجو – the weather) and (الإقتصاد – the economy).

The set of kāna includes the following:

(ما دام/ ما انفكَّ /ما فتِيءَ /ما برِحَ /ليس /بات /أمسى /صار /ظل /أضحى /أصبح).

4 the subject of inna and its set – Arab grammarians refer to the set of inna as (inna wa akhawātuha – inna and its sisters), as in:

إنَّ الأمرَ واضحٌ – The matter is clear.
إنَّ البلاغةَ مُفيدةٌ – Rhetoric is useful.

In these sentences, al-musnad ilaihi noun phrases are (الأمر – the matter) and (البلاغة – rhetoric).
The set of inna includes (لعلّ/ عسى/ ليتَ/ كأنّ/ لكنّ /أنّ).[25]
The rule applies to long sentences with inna, as in:

إنَّ خيرَ صديقٍ لكِ الكتابُ – The best friend for you is the book.

where the musnad ilaihi is (الكتابُ – the best friend) which grammatically acts as the subject of (إنَّ) and the predicate of (إنَّ) which is (خير – the best) acts as the musnad. It is worthwhile to note that (الكتاب) is a backgrounded subject of (إنَّ) and the word (خير) is a foregrounded predicate of (إنَّ). Semantically, we have attributed the feature of (الخيرية – being the best) to the musnad ilaihi (الكتاب).

5 the inchoative (al-mubtada') that has a predicate, as in:

الطعامُ لذيذٌ – The food is delicious.
أبو بكر وفيٌّ – Abu Bakr is faithful.

where al-musnad ilaihi noun phrases are (الطعامُ – the food) and (أبو بكر – Abu Bakr).[26]

The inchoative nouns (أبو بكر / الطعام) are called explicit nouns (ism ṣarīḥ) that perform the grammatical function of inchoative and the rhetorical function of al-musnad ilaihi.

6 the first object of verbs that require two objects, as in:

ظنَّ سالمٌ البلاغةَ سهلةً – Sālim thought rhetoric was easy.
زعَمَ الناسُ الجوَّ بارداً – People thought the weather was cold.

where al-musnad ilaihi nouns are (البلاغة – rhetoric) and (الجوّ – the weather) because they are the first objects of the verbs (ظنَّ – to think) and (زَعَمَ – to think) respectively. The verbs that require two objects are:

(إتخذ /تركَ /جعلَ /صارَ /صيَّرَ /حَسِبَ /درى /ألفى /وجدَ /علِمَ /زَعَمَ /ظنَّ)

They are called the set of ẓanna (ẓanna and its sisters).

This is due to the grammatical fact that the original structures are (البلاغة سهلة – rhetoric is easy) and (الجوُّ باردٌ – the weather is cold), i.e. rhetorically, musnad ilaihi + musnad, or grammatically, mubtada' + khabar.

7 the second object of verbs that require three objects, as in:

أنبأ المدرسُ الطالبَ العاقبةَ وخيمةً – The teacher informed the student that the consequence would be catastrophic.
أعلمَ سالمٌ زيداً الجوَّ بارداً – Sālim informed Zaid that the weather was cold.

where al-musnad ilaihi are (العاقبة – the consequence) and (الجوَّ – the weather) because they are the second objects of the verbs (أنبأ – to inform) and (أعلمَ – to inform) respectively.

The verbs that require three objects are (أرى / أعْلَمَ / أخْبَرَ / خبّرَ / أنبأ / نبّأ/ حدّثَ). They are called the set of the verb (arā) (arā and its sisters).

This is also due to the grammatical fact that the original structures are (العاقبةُ وخيمةٌ – the consequence is catastrophic) and (الجوُّ باردٌ – the weather is cold), i.e. rhetorically: musnad ilaihi + musnad, or grammatically, mubtada' + khabar. It is also worthwhile to note that the set of the verb (arā) takes one direct object and the other two are indirect objects. Thus, (الطالبَ) is the direct object and the indirect objects are (العاقبة) and (وخيمة). Similarly, the direct object is (زيدا) and the indirect objects are (الجوَّ) and (بارداً).

8 the nominalised noun (al-maṣdar al-mu'awwal),[27] as in:

إنْ تسكتوا أفضلُ لكم – To be quiet is better for you.

where the nominalised noun is (سُكُوتُكُم – your silence) that is implicitly understood and derived from (إنْ تسكتوا) and which acts as the musnad ilaihi whose musnad is (أفضلُ – better). Thus, we can say (سُكُوتُكُم خيرٌ لكم).

إجتهادُكِ دليلُ نجاحِكِ – Your hard work is a sign of your success.

where the nominalised noun (إجتهادُك – your hard work) is the musnad ilaihi. Similarly, in (إنْ تتَّحدوا تنتصروا – If you unite, you will be victorious.)

9 the demonstrative pronoun in simple declarative sentences, as in:

هذا رجلٌ – This is a man.

where the demonstrative pronoun (هذا – this) is the musnad ialihi.[28]
However, let us consider the following construction:

إنَّ هذا الكتابَ مفيدٌ – Verily, this book is useful.

Although the demonstrative pronoun (هذا) still acts as the musnad ilaihi, the musnad is represented by (مفيد – useful). The noun (الكتاب – the book) grammatically acts as an apposition (badal) to the demonstrative pronoun (هذا). Other pronouns such as (كل – each / all) and (بعض – each) can also occur as musnad ilaihi, as in:

يدافعُ عن الوطن كُلُّ مواطنٍ – Each citizen defends the country.
يدافعُ عن الوطن كُلُّ الناسِ – All people defend the country.
بعضُ الناسِ يدافعون عن الوطن – Some people defend the country.

where the pronouns (كلُّ – each), (كلُّ – each), and (بعض – some) act as al-musnad ilaihi whose musnad is the verb (يدافع – to defend).

10 the initial relative pronoun, as in:

الذي صمَّمَ الجِسرَ سافر الى باريس – The one who designed the bridge travelled to Paris.
التي أخبرتكَ غابت عن الإجتماع – The one who informed you did not attend the meeting.

where the relative pronouns (الذي – who (masculine, singular)) and (التي – who (feminine, singular)) are the musnad ilaihi.

However, the relative pronoun continues to perform the rhetorical function of musnad ilaihi even when it occurs in the middle of a sentence, as in:

ينفعُكَ الذين ينصحونكَ – Those who advise you will benefit you.
إتَّصلَ بِيَ الذي فاز بالجائزة – The one who won the prize contacted me.

where the musnad ilaihi units are (الذين ينصحونكَ – those who advise you) and (الذي فاز – the one who won) whose musnad parts are the verbs (ينفعُ – to benefit) and (إتّصلَ – to contact).

11 the implicit, i.e. ellipted, subject in command sentences, as in:

أغلُق الباب رجاءاً – Close the door, please.
تصدَّق على الفقراء – Help the poor.

where the ellipted subject (أنت – you) has the rhetorical function of musnad ilaihi. Thus, we have the full, i.e. non-elliptical sentences (أغلق انت الباب رجاءاً) and (تصدّق أنت على الفقراء).

12 an indefinite noun, as in:

رجُلٌ كريمٌ عندنا – A generous man is with us.

where the indefinite noun (رجل – a man) is the musnad ilaihi.

إستقال وزيرٌ في الحكومة صباح هذا اليوم – A minister in the cabinet has resigned this morning.

where the musnad ilaihi is the indefinite noun (وزير – a minister).

4.8.2 Linguistic features and pragmatic functions of al-musnad ilaihi

The rhetorical analysis of the linguistic status of al-musnad ilaihi aims to investigate the pragmatic functions that are generated by a number of linguistic factors such as its occurrence, ellipsis, definiteness, indefiniteness, foregrounding, and backgrounding. In the present section, we shall discuss the linguistic features of al-musnad ilaihi together with the pragmatic functions of each feature.

4.8.2.1 Occurrence of al-musnad ilaihi

There are a number of pragmatic reasons for mentioning al-musnad ilaihi. These pragmatic functions are:

1 Clarification This is a pragmatic necessity in communication. Since al-musnad ilaihi is a vital component of the basic sentence in Arabic, its occurrence is rhetorically imperative. The communicator feels that the occurrence of al-musnad ilaihi possesses the communicative value of clarity which is vital for the addressee. This is the expected mode of discourse in which misunderstanding is eliminated, as in:

سافرَ سالمٌ – Sālim has travelled.
Or: سالمٌ سافر – Sālim has travelled.
سالمٌ دفع ديونه – Sālim has paid his debts.

where al-musnad ilaihi (سالم) is mentioned. These speech acts are answers to the following questions:

أسافر سالمٌ ؟ – Has Sālim travelled?
هل دفع سالمٌ ديونه ؟ – Has Sālim paid his debts?

However, we may expect the addressee to reply with (نعم سافرَ – Yes, he has travelled) and (نعم دفعَ – Yes, he did) where al-musnad ilaihi is deleted. Similarly in:

أقول: المخدراتُ خطرٌ على الفرد وعلى المجتمع – I say: drugs are dangerous for the individual and the society.

We notice that al-musnad ilaihi (المخدرات – drugs) has been mentioned due to the pragmatic necessity of clarification. This speech act is an answer to an earlier question:

إذا سألتك عن المخدّرات فماذا تقول ؟ – If I ask you about drugs, what do you have to say?

2 Glorification When the significance of something or someone is required by the communicator to be highlighted, it is referred to in the answer and placed sentence-initially, as in:

إسمي عمرو – My name is ᶜAmru.
مُعلّمي أحمد – My teacher is Aḥmad.
أُختي حامدة – My sister is Ḥāmidah.

In all these responses, al-musnad ilaihi noun phrases (إسمي – my name), (معلمي – my teacher), and (أختي – my sister) have been repeated by the addressee in order to be glorified and due to their special value in response to the communicator's questions below:

ما إسمُك ؟ – What is your name?
مَنْ هو مُعلّمُك ؟ – Who is your teacher?
مَنْ هي أُختُكَ ؟ – Who is your sister?

3 Exposing the communicator's ignorance

التعليمُ أساسُ التنمية الإجتماعية – Education is the foundation of social development.
الديمقراطيةُ مطلبٌ ضروري – Democracy is a vital requirement.

It should be noted here that al-musnad ilaihi is foregrounded in order to rebut the opponent's thesis. Therefore, the above two sentences are responses by the addressee to the following flawed statements by the communicator:

ليس للتعليم أية فائدة أبداً – There is no benefit from education at all.
لا نحتاج الى الديمقراطية – We do not need democracy.

In order to expose the flawed argument of the communicator and his or her ignorance, the addressee has placed al-musnad ilaihi noun phrases (التعليم – education) and (الديمقراطية – democracy) sentence-initially.

4 Raising suspense This is referred to as (al-tashwīq). Placing al-musnad ilaihi first has a pragmatic function that aims to set the scene for the audience and raise their interest in the rest of the proposition, as in:

النفاقُ أخطرُ مِنَ الأميّة – Double standard is more dangerous than illiteracy.
المديرُ استقالَ – The manager has resigned.

In these sentences, the communicator has placed al-musnad ilaihi noun phrases (النفاقُ – double standard) and (المدير – the manager) at the beginning of the sentence in order to attract the addressee's attention to something more significant that is going to be mentioned after al-musnad ilaihi. It is worthwhile to note that the musnad elements are (أخطرُ) and (استقال – has resigned) respectively.

5 *Confirmation* In order to increase the level of clarity, al-musnad ilaihi can be repeated twice or even more. Thus, repetition has a pragmatic function of confirmation, as in:

التعليمُ ضروري للذكر والأنثى ، التعليمُ يؤدي الى النمو الإقتصادي ، التعليمُ هو الحجر الأساس لتطوير الصناعات الإنتاجية

Education is vital for the male and female, education leads to economic growth, education is the corner stone for the development of manufacturing industries.

In these sentences, al-musnad ilaihi (التعليمُ – education) has been repeated three times to confirm the central role of education. The pragmatic function of confirmation through repetition occurs recurrently in Qur'ānic Arabic, as in:

أُولاءِكَ على هدىً مِنْ ربِّهم وأُولاءِكَ هُمُ المُفلِحُون – Those are upon the right guidance from their Lord, and it is those who are the successful, Q2:5.

In this proposition, al-musnad ilaihi is the demonstrative pronoun (أُولاءك – those) which is repeated for confirmation.

6 *Specification* Rhetorically, al-musnad ilaihi noun phrases occur sentence-initially for the pragmatic purposes of specification, affirmation, and consolidation of judgement (taqwiyat al-ḥukm). These are explained as follows:

i to affirm the fact that the action denoted by the verb is not done by al-musnad ilaihi but rather by someone else, as in:

ما أنا سرقتُ القلمَ – I did not steal the pen.
ما زيدٌ قتل الرجلَ – Zaid did not kill the man.

By placing al-musnad ilaihi noun phrases (أنا – I) and (زيد – Zaid), the communicator is highlighting two significant pragmatic functions:

a that the actions of (السرقة – stealing) and (القتل – murder) have not been performed by al-musnad ilaihi noun phrases (أنا – I) and (زيد – Zaid), and
b that someone else has committed these two actions.

Linguistically, this grammatical word order requires the occurrence of al-musnad ilaihi noun phrases after the negation particle and that the al-musnad component should be a verb. Therefore, it is interesting to note that,

pragmatically speaking, sentences such as the following:

ما أنا سرقتُ القلم ولا غيري – Neither I nor anyone else stole the pen.
ما زيدٌ قتل الرجل ولا أحدٌ غيرُه – Neither Zaid nor anyone else killed the man.

designate semantic contradiction in Arabic rhetoric because of the linguistic structure of the sentence which pragmatically entails that although al-musnad ilaihi noun phrases have not committed these actions, someone else indeed has. In other words, we are incriminating against someone else whom we know. We can also use the other negation particle (لست – not), as in (لست أنت المذنب – You are not to blame) meaning (someone else is to blame). However, when this mode of discourse occurs in the Qur'ān, it designates a specification that achieves not only negation but also affirmation, as in:

ما أنتَ عليهم بوكيل – You are not a manager over them, Q6:107.
ما ربُّكَ بظلاّمٍ للعبيد – Your Lord is not unjust to His servants, Q41:46.

In these propositions, al-musnad ilaihi noun phrases (أنت – you) and (ربك – your Lord) occur sentence-initially for the pragmatic function of specification. The grammatical pattern of these sentences also signifies that 'someone else, i.e. God, is in fact the manager over them' and that 'other people, rather than God, are unjust to others'.

ii to affirm the fact that the action denoted by the verb is not done by al-musnad ilaihi but without incriminating anyone else, as in:

أنا ما سرقت القلمَ – I did not steal the pen.
زيدٌ ما قتلَ الرجلَ – Zaid did not kill the man.
أنا لا أبذر أموالي – I do not waste my money.

In these sentences, al-musnad ilaihi noun phrases (أنا – I), (زيد – Zaid), and (أنا – I) are placed sentence-initially and before the negation particle (ما – not) to perform the pragmatic function of affirmation and consolidation of judgement. Most importantly, however, these musnad ilaihi noun phrases do not imply that the actions denoted by the verbs (سرق – to steal), (قتل – to kill), and (بذر – to waste) are done by others whom you know. The major pragmatic objective of the communicator is to affirm his or her innocence of the actions denoted by the verbs. However, in Qur'ānic discourse, this pragmatic function denotes not only specification but also consolidation of judgement, as in:

إنَّ اللهَ لا يخفى عليه شيءٌ – Indeed, from God nothing is hidden, Q3:5.

In this proposition, the al-musnad ilaihi noun phrase (الله – God) is mentioned and placed before the negation particle (لا – not) for the purpose of consolidation of judgement as well as specification because there are many things hidden from other people, i.e. knowing all things is a God-specific faculty. Similarly, in (إنّ الحربَ لا تُفرِّقُ بينَ الأخضر واليابس – War does not distinguish between green and dry).

Linguistically, this grammatical word order requires the occurrence of al-musnad ilaihi noun phrases before the negation particle and also that the al-musnad component be a verb.

iii to affirm the fact that the action denoted by the verb is done by al-musnad ilaihi but without ruling out the fact that someone else may have also done it, as in:

المعلم يحترم آراء الطلاب – The teacher respects the students' points of view.

عدنان يدفع الصدقات كل عام – ᶜAdnān pays charity every year.

أنا أُحبُّ والديَّ – I love my parents.

In these sentences, al-musnad ilaihi noun phrases (المعلم – the teacher), (عدنان – ᶜAdnān), and (أنا – I) have the pragmatic function of specification, i.e. that the actions denoted by their verbs (يحترم – to respect), (يدفع – to pay), and (يحب – to love) are specific to al-musnad ilaihi noun phrases only and that no one else has practised them. However, this does not rule out the fact that these actions denoted by these verbs are also practised by other people, i.e. other people also (respect students' views), (pay charity), and (love their parents). If this is the case, then the pragmatic function of the earlier sentences denotes both specification and consolidation of judgement. However, when such a mode of discourse occurs in the Qur'ān with this particular grammatical pattern, the action denoted by the verb is God-specific only, as in:

اللهُ خلقكم ثُمَّ يتوفّاكم – God created you, then He will take you in death, Q16:70.

اللهُ نزّلَ أحسنَ الحديث كتاباً – God has sent down the best statement: a Book, Q39:23.

where we have al-musnad ilaihi noun phrase (الله – God) occuring sentence-initially for specification and affirmation of the actions denoted by the verbs (خَلَقَ – to create) and (نزّلَ – to reveal) that cannot be achieved by other people.

7 *Generalisation* Sentences that express generalisation include a generalisation particle such as (جميع ، كل ، عامة ، كافة – all) and (مَنْ – whoever) followed by a negation particle like (لا ، لم – not). A generalisation construction also includes al-musnad

ilaihi which occurs as part of the generalisation particle, as in:

كُلُّ المواطنين لم يصوّتوا له – All the citizens did not vote for him.

جميعُ الأممِ المتقدمةِ لم تُساعد اللاجئينَ – All the advanced nations did not help the refugees.

مَنْ يبذر وقته لا ينجح – Whoever wastes his or her time will not succeed.

The pragmatic function of this stylistic pattern is to affirm the generalised judgement on all people without exception. This pragmatic function of generalisation that includes all people is called in Arabic rhetorical studies ᶜumūm al-salb – 'general negation'. In these sentences, al-musnad ilaihi is the generalisation particle which occurs in the nominative case. However, we need to distinguish the pragmatic function of ᶜumūm al-salb from the other pragmatic function which is called salb al-ᶜumūm – 'partial negation', which also occurs with generalisation particles, as in:

كُلَّ الطعام لم يأكل – He did not eat all the food.

جميعَ الطلاب لم أُشاهد – I have not seen all the students.

The original word order of these two sentences is (لم يأكل كلّ الطعام) and (لم أشاهد جميعَ الطلاب) where the generalisation particle is not al-musnad ilaihi and it occurs in the accusative case. The pragmatic function of salb al-ᶜumūm denotes that 'only some of the food was eaten' and that 'I have only seen some of the students'. The pragmatic function of ᶜumūm al-salb can be changed into salb al-ᶜumūm if we change the word order, as in:

لم يُصوّت له كلُّ المواطنين – Not all the citizens have voted for him.

In this sentence, we have the negation particle (لم) precede the generalisation particle (كلّ). Thus, we have the pragmatic function of salb al-ᶜumūm. Thus, the major distinction between the pragmatic functions of ᶜumūm al-salb and salb al-ᶜumūm is represented by the word order of the two speech acts. In ᶜumūm al-salb, the generalisation particle occurs before the negation particle, as in:

كُلُّ ما طلبته مني لم أُنفِّذهُ – I have not done anything of what you have asked me.

كُلُّهُ لم أصنع – I have not done anything.

However, in salb al-ᶜumūm, the negation particle occurs before the generalisation particle, as in:

ما كُلَّ شيء تتمنّاهُ تحصل عليه – You do not get everything you wish.

ما كُلَّ ما قلتهُ لي إستوعبته – I have not understood all what you have told me.

8 The lexical items (مثل) and (غير) acting as al-musnad ilaihi There are constructions in which the lexical items (مثل – like) and (غير – other than) have the grammatical function of al-musnad ilaihi, as in:

غيرُكَ يستحقُّ الطرد من العمل – Someone else other than you deserves to be expelled.

مثلُكَ لا يكذب – Someone like you does not tell lies.

The pragmatic signification of these sentences is that there is, in the first sentence, an implicit negation meaning 'you do not deserve to be expelled but someone else does', while the second sentence has the underlying meaning 'you are the one in particular who does not lie and no one else shares this habit'.

4.8.2.2 Ellipsis of al-musnad ilaihi

Although al-musnad ilaihi is an essential sentence component, we find it taken out from the sentence for various pragmatic factors. Grammatically, the ellipted al-musnad ilaihi can be either a mubtada' (inchoative) or a fā^cil (doer). Among the pragmatic factors that lead to the ellipsis of al-musnad ilaihi are:

1 Praise or dispraise In a running descriptive or historical discourse whose field features someone or something, a succinct proposition can be introduced subsuming what has been already discussed. The ellipsis of al-musnad ilaihi takes place in this particular brief proposition. Consider the following example:

وُلِدتُ وترعرعتُ في بغداد بحي الأعظمية وقضيتُ شبابي وتعليمي في هذه المدينة التأريخية المشهورة بالعلماء وجمالها ونهرها وطيب أبناءها وحبّهم للعلم . وكنت أقضي أيام العطلة الصيفية في السباحة في نهر دجلة مع اصدقائي وفي صيد الأسماك وصيد الطيور في البساتين . أيّامٌ جميلةٌ . وذكرياتٌ لا تنسى .

I was born and grown up in Baghdad in a district called al-A[c]ẓamiyyah. I spent all my youth and education in this historical city well-known for its scholars, beauty, river, good-natured people, and their love of knowledge. I used to spend the summer holidays swimming in Tigress with my friends, fishing, and hunting in the fruit farms. Beautiful days. Recollections that cannot be forgotten.

In this text, the communicator describes his past in his birthplace city and concludes with two elliptical succinct propositions in which al-musnad ilaihi is ellipted. These are (أيّامٌ جميلةٌ – beautiful days) and (ذكرياتٌ لا تنسى – recollections that cannot be forgotten) whose al-musnad ilaihi noun phrase (تلك – they) for both propositions is missing. Thus, the normal word order should be (تلك أيامٌ جميلةٌ) and (تلك ذكريات لا تنسى).

Also in:

وتمرُّ الأيام والسنين والشعب العربي في انتظار موقف عربي موحد يعكس طموحاته وأحلامه تجاه قضيته الأساسية القضية الفلسطينية ولكنّ الحكومات العربية خيّبت آمال الشعب الفلسطيني خاصة والعربي عامة بمواقفها المخزية أزاء هذه القضية العادلة . مواقفُ لا إنسانية . وسياسات فاشلة .

Days and years go past while the Arab people are awaiting a united Arab position that reflects their aspirations and dreams about the central cause. However, the Arab governments have dashed the hopes of the Palestinian people, in particular, and the Arab people, in general, due to these governments' shameful positions towards this just cause. Inhumane positions. Unsuccessful policies.

In this political journalistic discourse, the text producer summarises succinctly his argument by two elliptical speech acts (مواقفُ لا إنسانية – inhumane positions) and (سياسات فاشلة – unsuccessful policies) whose al-musnad ilaihi noun phrase (تلك – they) has been ellipted. The full grammatical patterns should be (تلك سياسات فاشلة) and (تلك مواقفُ لا إنسانية).

2 *Immediate reaction* Utterances that are produced as a result of an immediate reaction are elliptical. The pragmatic function of these elliptical sentences is to warn and raise the alarm of an imminent danger or to spread some good news, as in:

حريق! – Fire!
السيارة! – The car!
أخي! – My brother!

These are elliptical speech acts whose al-musnad ilaihi (هذه/هذا – this) is ellipted. The non-elliptical original word order is (هذا حريق – this is fire!), (هذه السيارة – this car (is coming towards us)) and (هذا أخي – this is my brother). This mode of discourse is used when, for instance, 'fire' is seen, when a 'car' is approaching pedestrians, or when someone sees someone or something he or she has been waiting for.

3 *Musical symmetry* Parallelistic structures involve two units that are phonetically as well as grammatically parallel, as in:

مَنْ طهُرَ قلبُهُ فُرِّجَ كَرْبُهُ – Whoever is good-hearted will be relieved of his distress.

In this fixed parallelistic expression, we have two units (طهُرَ قلبُهُ) and (فُرِّجَ كَربُهُ) and each is made up of two words. Most importantly, however, the two units share an identical phonetic feature that is assonance. The second unit (فُرِّجَ كَربُهُ) is an elliptical structure whose al-musnad ilaihi (اللهُ – God) is missing. Also, grammatically, the second unit is a passive voice but if we include al-musnad ilaihi, the

grammatical pattern will change to an active voice. If we have the original active voice grammatical pattern (فَرّجَ اللهُ كَرْبَهُ), musical symmetry will no longer exist.

4 Known information When al-musnad ilaihi is known information to the addressee, the speech act produced is usually elliptical of this grammatical category, as in:

خُلِقَ الإنسانُ مِنْ عَجَلٍ – Man was created of haste, Q21:37.

In this elliptical sentence, al-musnad ilaihi (الله – God) is known to the addressee as the Creator. For this particular reason, it is ellipted. This pragmatic function of this mode of discourse occurs in passive sentences.

فُرِضَ حظرُ التجوُّل في العاصمة – Curfew has been imposed in the capital.

The ellipted musnad ilaihi is (الحكومة – the government) which is known information to the addressee and that is why it is taken out of the sentence.

5 Fear When the communicator is concerned for his or her security, an elliptical proposition is employed in which al-musnad ilaihi is deleted. This pragmatic function of this mode of discourse occurs in passive constructions, as in:

إنعدمت الديمقراطية وكُمِّمَت الأفواهُ – Democracy disappeared and mouths are gagged.

For fear of being arrested, the communicator resorts to elliptical passive constructions in which al-musnad ilaihi is deleted. In other words, the elliptical sentence is neutral since it does not name the person or the government institution that has imposed media censorship. The word order that includes al-musnad ilaihi is (كَمَّمَ وزير الإعلام الأفواه – the Minister of Information has gagged the mouths) which is an active voice construction.

6 Fixed expressions Fixed expressions are elliptical constructions that express an effective mode of discourse due to their succinctness that pragmatically sums up a large amount of shared information with the addressee, as in:

قضيةٌ منسيةٌ – A forgotten cause.
مُشكلةٌ مُهمَلةٌ – A neglected problem.
حقٌّ ضائعٌ – A lost right.

In these elliptical succinct constructions, al-musnad ilaihi is the pronoun (هي – it), (هي – it), and (هو – it) respectively.

7 Redundant discourse Avoiding redundant discourse is a rhetorical requirement. The communicator needs to be aware of the stylistic requirement that anything which is redundant should be taken out of the speech act. In other words, expressions that can be inferred from the context should be ellipted, as in interrogative

constructions:

كيفَ صِحَّتُكَ ؟ – How is your health?

whose answer is (جيّدة – Good). However, the word (جيّدة – good) is a musnad. Although the elliptical answer (جيدة) is both grammatical and effective because it is succinct, it is not the full answer which, for the sake of the present discussion, should be (صحتي جيدة – my health is good) where al-musnad ilaihi (صحَّتى – my health) is ellipted because it can be discerned by the addressee.

Similarly, let us consider the following speech acts:

لماذا تبكين ؟ مَنْ فَقَدْتِ ؟ – Why are you crying? Who have you lost?
The addressee provides the following succinct one-word answer:
حبيبي – My sweetheart.
This answer represents al-musnad whose al-musnad ilaihi is ellipted which is:
إنَّ الفقيدَ حبيبي – The lost one is my sweetheart.

where al-musnad ilaihi (الفقيد – the lost one) is explicit in the answer, i.e. al-musnad ilaihi is implicit in the first one-word answer. Thus, the text producer has opted for a single-word elliptical syntactic construction for the pragmatic function of brevity and avoiding redundant discourse. However, the reply (حبيبي) can be an extra element acting as an object and has no rhetorical function if the communicator has meant (أنا فقدتُ – I have lost my sweetheart) where the section (أنا فقدتُ – I have lost) is ellipted. In this case, the musnad ilaihi is the implicit subject (أنا) whose musnad is the implicit verb (فقدتُ).

4.8.2.3 Definiteness of al-musnad ilaihi

The communicator attempts to achieve different pragmatic functions through the definiteness of al-musnad ilaihi. These pragmatic functions are grammar-governed. In other words, they are realised by specific grammatical mechanisms and word order of the proposition. These are explicated in the following sections.

4.8.2.3.1 DEFINITENESS BY THE DEFINITE ARTICLE (الـ)

The definite article (الـ – the) is prefixed to al-musnad ilaihi in order to achieve specific pragmatic functions such as:

1 to designate known information about the person or thing expressed by al-musnad ilaihi, as in:

كتبَ زيدٌ رواية عن العراق وسُرعان ما اكتسبت الرواية شهرة عالمية – Zaid wrote a novel about Iraq and quickly the novel gained an international reputation.

زرعتُ شجرة في حديقتي وبعد عامين كبرت الشجرة وأثمرت – I planted a tree in my garden and after two years the tree grew bigger and gave fruits.

In these examples, the nouns (رواية – a novel) and (شجرة – a tree) occur in the indefinite form when they are first mentioned but in the second time, however, they are used in the definite form (الرواية – the novel) and (الشجرة the tree) because these particular nouns have become shared and known information between the communicator and the addressee. Thus, the definite article (الـ) is employed to denote known information to both the communicator and the addressee. Therefore, al-musnad ilaihi noun phrases (الرواية – the novel) and (الشجرة – the tree) are employed in the definite form in order to achieve the pragmatic function of known information.

2 to denote a common knowledge fact, as in:

الحديدُ أثقلُ مِن الصوف – Iron is heavier than wool.
الذهبُ أثمنُ مِن الفضَّة – Gold is more expensive than silver.

The communicator employs al-musnad ilaihi noun phrases (الحديد – the iron) and (الذهب – the gold) in the definite form since they express facts known to both the communicator and the addressee.

3 to denote information that is known from the context of situation, as in:

اليوم حارٌّ جدّاً – Today is very hot.
الغرفة صغيرةٌ جداً – The room is too small.

In these sentences, the communicator employs al-musnad ilaihi noun phrases (اليوم – the day) and (الغرفة – the room) in the definite form because they designate known information to the addressee through the context of situation. In other words, the addressee can feel the heat and see the size of the room.

4 to denote that someone or something is known to everyone because there is nothing else other than this one or this thing, as in:

وصَلَ الشّاعِرُ – The poet has arrived.

أُغلِقت الجامعةُ – The university has been closed down.

In these sentences, we have definite al-musnad ilaihi noun phrases (الشاعر – the poet) and (الجامعة – the university) because there is only one poet and one university in the city.

5 to denote a generic premise, as in:

الإنسانُ مخلوقٌ ضعيفٌ – Man is a weak creature.

The occurrence of al-musnad ilaihi (الإنسان – man) in the definite form is due to the fact that this premise applies to all human beings in general.

4.8.2.3.2 DEFINITENESS BY A PRONOUN

Grammatically, al-musnad ilaihi is in the definite form when it occurs as an explicit first person singular/plural pronoun like (أنا – I), (نحن – we), an explicit second person singular/plural and masculine/feminine pronoun like (أنتِ – you (feminine, singular)), (أنتم – you (plural masculine)), and third person singular/plural and masculine/feminine pronoun like (هي – she) and (هُنّ – they (plural feminine)). When a pronoun musnad ilaihi occurs, it is called anaphoric reference. In other words, it should make reference to an earlier musnad ilaihi noun phrase in the same speech act. There are three grammatical categories of the al-musnad ilaihi noun phrase that occurs the first and which is followed by a pronoun musnad ilaihi that refers to it. These are:

1 an explicit musnad ilaihi noun phrase, as in:

المعلمُ يقول الحقَّ وهو يريد لكم النجاح – The teacher says the truth and he wants you to be successful.

In this sentence, al-musnad ilaihi (المعلم – the teacher) is an explicit noun phrase while the pronoun (هو – he) is the second musnad ilaihi which functions as an anaphoric reference to the first musnad ilaihi.

2 semantically implicit musnad ilaihi noun phrase, as in:

إذا قال لكم احضروا في عطلة نهاية الإسبوع فاحضروا هو أفضلُ لكم – If he said to you to attend at the weekend, then you should attend. It is better for you.

In this speech act, the communicator has employed the pronoun musnad ilaihi (هو – he) that refers to a semantically implicit musnad ilaihi represented by the nominalised noun (الحضور – attendance). In other words, this speech act can be said in the following stylistic pattern:

(الحضورُ في عطلة نهاية الإسبوع هو أفضلُ لكم – attendance at the weekend is better for you) where the pronoun musnad ilaihi (هو – it) refers to the explicit musnad ilaihi noun phrase (الحضور – attendance).

Similarly, in:

اتحدوا هو أفضلُ لكم – Be united, it is better for you.

where al-musnad ilaihi pronoun (هو – it) refers to an implicit musnad ilaihi noun phrase, namely (الإتحاد – unity) whose meaning is available in the sentence.

3 an ellipted musnad ilaihi noun phrase, as in:

لكم نصفُ ما ربحَ – You will get half of what he has won.

This speech act is said in the context of someone who has won a cash prize. The musnad ilaihi pronoun (هو – he) is implicit in the verb (ربحَ – to win). The implicit pronoun (هو) refers to an ellipted musnad ilaihi noun phrase (الرابح – the winner) which we can infer from the context of the proposition.

When al-musnad ilaihi is employed as a pronoun, it conveys various pragmatic functions. These include:

1 to denote affirmation and explicit information, as in:

هو المجرمُ – He is the criminal.
أنا الأستاذ – I am the teacher.

In these speech acts, the communicator is affirming information through the pronoun musnad ilaihi (هو – he) and (أنا – I). In the second sentence, for instance, the communicator wants to assert his or her authority in the class and put an end to students' involvement in the teaching or the syllabus of the course.

2 to express a close relationship with the addressee, as in:

لا حبيبة لي إلاّ أنتِ – I have no other sweetheart except you.
لا إلهَ إلاّ أنتَ سبحانكَ – There is no deity except You, exalted are You, Q21:87.

In these speech acts, the communicator is addressing someone very dear to him or her and employs the second person pronoun (أنتِ – you (feminine, singular)) and (أنتَ – you (masculine, singular)) as al-musnad ilaihi. It is worthwhile to note that in the first speech act, there is a face-to-face contact between the addressee and the communicator. In the second speech act, however, the addressee is not present as it is a supplication mode of discourse in which the addressee, i.e. the Lord, is addressed as if He were present with the communicator.

3 to denote a general reference to everyone, as in:

إذا أنتَ قُلتَ الحقَّ يلومونكَ وإذا أنتَ قلتَ الباطِلَ يُحبُّونكَ – If you say the truth, they will blame you, and if you do not say the truth, they will like you.

The communicator has employed the pronoun al-musnad ilaihi (أنتَ – you) which in fact does not refer to the present addressee but it makes a general reference that applies to all people.

4.8.2.3.3 DEFINITENESS BY A PROPER, COMMON, OR ABSTRACT NOUN

Grammatically, al-musnad ilaihi occurs as a proper, common, or abstract noun that has a number of pragmatic functions which are mostly relayed through the rhetorical feature of metonymy as explicated in the following paragraphs. The pragmatic functions of the proper, common, or abstract noun musnad ilaihi are:

1 to denote praise, as in:

سالمٌ قائدٌ مشهورٌ – Sālim is a well-known hero.
بغدادُ مدينةَ العلمِ – Baghdad is the city of knowledge.

In these sentences, al-musnad ilaihi (سالم – Sālim) and (بغداد – Baghdad) occur as proper nouns as a means of appreciation and praise. However, a proper noun musnad ilaihi can also be employed as a metonymy for praise, as in:

حضرَ خالد بن الوليد – Khālid bin al-Walīd has arrived.

The communicator employs al-musnad ilaihi proper noun (خالد بن الوليد – Khālid bin al-Walīd) as a metonymy for heroism and bravery which he or she wants to apply to someone.

2 to denote dispraise and disrespect, as in:

جاءَ الحجّاجُ – al-Ḥajjāj has come.
وصل هولاكو – Hulegu has arrived.

The communicator employs al-musnad ilaihi proper nouns (الحجاج – al-Ḥajjāj) and (هولاكو – Hulegu) as a sign of disrespect since these names are well-known for their bloodshed. Al-musnad ilaihi is employed here as a metonymy.

3 to denote optimism, as in:

جاءت الإبتسامة – The smile has come.
وصل الخيرُ – Welfare has arrived.

These two speech acts employ al-musnad ilaihi (الإبتسامة – the smile) and (الخير – welfare) to designate happiness and prosperity respectively when they are employed in a context of situation that refers to sadness or poverty. Al-musnad ilaihi is employed here as a metonymy.

4 to denote pessimism, as in:

الفتنة دخلت المنطقة – Trial has entered the area.

In this sentence, al-musnad ilaihi noun (الفتنة – trial) is employed to designate pessimistic information to the audience. It appertains to someone who is known as a trouble maker.

4.8.2.3.4 DEFINITENESS BY A DEMONSTRATIVE PRONOUN

Grammatically, demonstrative pronouns are used for the following semantic reasons:

1 to denote closeness of an object (entity), as in:

هذا بيتي – This is my house.
هذه سيارتي – This is my car.

2 to denote an average distance of an object, as in:

ذاكَ صديقي – That is my friend.

3 to denote a distant object, as in:

ذالكَ رئيسُ القسم – That is the Head of the Department.

However, al-musnad ilaihi occurs as a demonstrative pronoun and performs the following pragmatic functions such as:

1 to denote glorification of something, as in:

أُولاءكَ أجدادُنا بنوا حضارة متميزة – Those are our grandfathers who built a distinguished civilisation.
ذالكَ الكتابُ لا ريبَ فيه – That is the Book about which there is no doubt, Q2:2.

The communicator has employed the demonstrative pronouns (أولاءك – those) and (ذالك – that) which are usually employed for distant persons or things as a means of glorification to the musnad ilaihi demonstrative pronouns. However, the demonstrative pronouns (هذا – this) and (هذه – this) which are usually used for nearby persons or things can also be employed for the rhetortical function of glorification, as in:

إنَّ هذه الجامعة تتميّز عن غيرها ببحوثها ذات الشهرة العالمية – This university is distinguished from other universities by its research which is of an international reputation.

where al-musnad ilaihi (هذه – this) is employed to glorify the reputation of the University.

2 to denote contempt, as in:

ذالك المجرم يُهدِّدُ بالقتل – That criminal threatens to kill.
هذا إنسان مِثلكم – This is a human being like you.

The communicator has employed al-musnad ilaihi demonstrative pronoun (ذالك – that) to express contempt to the person referred to in the first sentence. However, in the second speech act, the communicator is addressing a racist or biased person

and is defending the victim who is referred to by the demonstrative pronoun (هذا – this). In the second sentence, contempt is directed towards the racist addressee who is unfair to the person referred to by the demonstrative pronoun (هذا).

4.8.2.3.5 DEFINITENESS BY A RELATIVE PRONOUN

A relative pronoun enjoys definiteness, has the syntactic function of modification, and the rhetorical function of al-musnad ilaihi. However, without mentioning the modified part of the sentence, definiteness cannot be achieved by mentioning the relative pronoun on its own. For instance, if we say (سافر الذي) which literally means ((the one) who . . . travelled), the pragmatic meaning is crippled and can only be complemented by the modified part of the sentence. Thus, we need to say (سافر الذي فاز بالجائزة – The one who won the prize travelled). Therefore, the employment of the section (فاز بالجائزة – won the prize) that is modified by the relative pronoun (الذي – who) eliminates any misunderstanding on the part of the addressee. The text producer employs the musnad ilaihi relative pronoun to deliver one of the following pragmatic functions:

1 to provide a detailed description of someone or something to the addressee who is not aware of who this person or thing is, as in:

التي شاهدتها معي ليلة أمس زوجتي – The one who you saw with me last night was my wife.
الذي فتح لك الباب زميلي في العمل – The one who opened the door to you was my colleague at work.
الذي تأكله يحتوي على مواد ضارة – The thing which you are eating contains harmful things.

In these constructions, the persons or things are modified by the relative pronouns (التي) and (الذي) and thus semantic clarity is achieved.

2 to express appreciation of a positive feature, as in:

جاء الذي بنى مركز الدراسات العربية – The one who built the Centre for Arabic Studies has come.
سافرت التي تبرّعَت بألف جنيه الى ألمانيا – The one who denoted one thousand pounds travelled to Germany.

In these sentences, the relative pronouns (الذي – who) and (التي – who) introduce al-musnad ilaihi in a definite form and convey through the modification the pragmatic function of appreciation to the good deeds done by al-musnad ilaihi. Thus, (الذي) and (التي) are the musnad ilaihi of these speech acts.

3 to alert the addressee to a misconception he or she has been having about someone or something, as in:

الذي تظنهُ مخلصاً لك يغتابُك أمامَ الآخرين – The one who you think is sincere to you is backbiting you in front of others.
التي تحسبُها غير مخلصة لكَ لم تخنكَ إطلاقاً – The one who you think is unfaithful to you has never been unfaithful to you at all.

The musnad ilaihi noun phrases are the relative pronouns (الذي) and (التي) respectively.

4 to express affirmation of a judgement or an opinion, as in,

ينتقدُك الذين ساعدتهم طيلة هذه السنين – The ones who you have been helping all these years are criticising you.

In this sentence, the communicator is passing his or her judgement that those people do not deserve any help since they are unfairly critical of the addressee. This point of view is expressed by the relative pronoun part of the sentence. The communicator has employed a relative pronoun clause that sums up all the names of those whom the addressee has been helping.

5 to introduce a linguistic signal which enables the addressee to infer what the communicator is going to say next, as in:

نُريدُ أنْ يسود القانون والنظام في المجتمع لكن الذين يُخالفون القانون سيُحاسبون حساباً عسيراً – We want law and order to prevail in the society but those who violate the law will be dealt with harshly.

In this sentence, the communicator has provided the linguistic signal (يخالفون القانون – to violate the law) which sets the scene and psychologically prepares the addressee that a tough warning statement is going to be said. In other words, by listening to the first part of the proposition which includes a given expression, the addressee can make an inference about the rest of the propositional content, i.e. he or she can deduce what the communicator is going to say next. The linguistic signal (يخالفون القانون) that is introduced by the musnad ilaihi relative pronoun (الذين – who (plural, masculine)) enables the addressee to infer something negative which is (سيُحاسبون حساباً عسيراً – they will be dealt with harshly).

Similarly, in:

الذين لم يسمعوا نصيحة المعلم فشلوا في الإمتحان – Those who did not listen to the teacher's advice failed the exams.

We have in this sentence a double pragmatic function. This sentence pragmatically signifies praise to (المعلم – the teacher) and dispraise to (الذين لم يسمعوا نصيحة المعلم – those who did not listen to the teacher's advice).

The linguistic signal made by (لم يسمعوا – did not listen) enables the addressee to deduce something negative before the communicator has finished his or her statement. In these sentences, the musnad ilaihi relative pronoun (الذين) introduces a linguistic clue that enables the addressee to infer what the rest of the sentence will be about. This is referred to in Arabic rhetorical studies as al-īmā' (linguistic signalling).

6 to express disapproval of mentioning one's name, as in:

إتصلت بِيَ التي اتَّهمتكَ بسرقة سيارتها – The one who accused you of stealing her car has contacted me.

Thus, the relative pronoun introduces the information that refers to the name of someone who the addressee does not like to hear. The communicator appreciates the addressee's ill-feelings towards someone and refers to him or her indirectly through the musnad ilaihi relative pronoun (التي). Thus, the text producer takes into consideration the psychological state of the addressee.

4.8.2.3.6 DEFINITENESS BY A CONSTRUCT NOUN PHRASE

The occurrence of al-musnad ilaihi as a construct noun phrase achieves a number of pragmatic functions such as:

1 to achieve brevity, as in:

سافرَ صديقي – My friend has travelled.

In this sentence, al-musnad ilaihi (صديقي – my friend) is shorter than its original persiphrastic expression (سافر الصديقُ الذي أنسُبُهُ لنفسي – The friend who belongs to me has travelled). The construct noun phrase (صديقي – my friend) is employed in order to avoid listing long details.

2 to denote contempt, as in:

دخَلَ ابنُ المُجرمِ – The criminal's son came in.

The communicator has employed al-musnad ilaihi (ابن المجرم – the criminal's son) in a construct noun phrase instead of the explicit reference to al-musnad ilaihi's name.

3 to avoid long listing of names, as in:

اتَّفَقَ طُلابُ القسمِ على تأجيل الإمتحان – The students of the department agreed to postpone the exam.

Instead of listing the names of all the students, the communicator employs the construct noun phrase (طُلابُ القسم – the students of the department).

4 to denote insult, as in:

اصدقاءُ السوءِ قادمون – Evil's friends are coming.

In this sentence, the construct noun phrase (اصدقاء السوء – evil's friends) is al-musnad ilaihi which is employed by the communicator as a means of insult to them.

4.8.2.3.7 DEFINITENESS BY VOCATIVE PARTICLE (يا)

This mode of discourse has the following pragmatic functions:

1 avoiding embarrassment when calling someone you do not know, as in:

يا أخُ ، أينَ المُستشفى ؟ – O brother, where is the hospital?

يا رَجُلُ ، هل الطبيبة موجودة ؟ – O gentleman, is the she-doctor available?

In these sentences, the communicator does not know the addressee but wants an eye-contact with him or her when asking for help or details. This kind of speech act also shows respect to the addressee. Al-musnad ilaihi noun phrases are (أخ – brother) and (رجل – gentleman) and the vocative particle (يا – O) rhetorically functions as a musnad.

2 reference to a problem which the communicator wants to diagnose to the addressee who he or she knows, as in:

يا غُلامُ ، اهتم بدراستِكَ ولا تبذرَ وقتكَ – O young man, take care of your studies and do not waste your time.

يا فتاةُ ، التعليمُ الجامعي لا يقتصرُ على الذكور فقط – O young lady, higher education is not exclusive to males only.

In these sentences, the communicator provides academic advice and is acting like a personal tutor of the addressee students. Through the employment of al-musnad vocative particle (يا – O), the communicator has defined al-musnad ilaihi noun phrases (غلام – young man) and (فتاة – young lady).

4.8.2.4 Indefiniteness of al-musnad ilaihi

Definiteness is the usual grammatical feature of al-musnad ilaihi. However, al-musnad ilaihi can also be employed in the indefinite[29] form for some pragmatic functions such as:

1 to denote generalisation, as in:

إنْ سألكَ أحدٌ مِن الطّلابِ عنّي فقل له أني غير موجود – If one of the students asks you about me, tell him I am not available.

إذا طرأ شيءٌ فاخبرني فوراً – If anything happens, let me know immediately.

In these sentences, al-musnad ilaihi is represented by the indefinite nouns (أحدٌ – one) and (شيءٌ - – anything) which do not refer to a specific student or thing but to any student and anything in general.

2 to denote unknown information, as in:

سألَ تلميذ عنكَ يوم امس – A student asked about you yesterday.
حضر وزيرٌ اجتماعَ اليوم – Today's meeting has been attended by a Minister.

The indefinite nouns (تلميذ – a student) and (وزير – a Minister) are al-musnad ilaihi and convey new information to the addressee.

3 to denote protection by hiding the identity of the person, as in:

أخبرني طالبٌ أنَكَ كسرتَ البابَ – A student told me that you broke the door.
أخبرني شخصٌ أنكم مزّقتم صورة الرئيس – Someone told me that you have torn up the President's picture.

The communicator does not want to reveal the identity of the name of the student who told him or her about the broken door nor does he or she want to reveal the identity of the person who reported the news about the President's picture. Through the employment of an indefinite musnad ilaihi, this pragmatic function is achieved. This is done by (طالب – a student) and (شخص – a person).

4 to denote multitude, as in:

إنْ أهانوكَ فقد أُهينَ مُدرِّسونَ مِنْ قبلكَ – If they insulted you, so many teachers were insulted before you.
إنْ انتقدوكَ فقد انتُقِدَ وزراءٌ مِنْ قبلكَ – If they criticised you, so many Ministers were criticised before you.

In these sentences, al-musnad ilaihi nouns (مدرسون – teachers) and (وزراء – Ministers) appear in the indefinite form to designate multitude and that these actions denoted by the verbs (أهانَ – to insult) and (انتقد – to criticise) have been recurrent.

4.8.2.5 Foregrounding of al-musnad ilaihi

Foregrounding al-musnad ilaihi is an effective mode of discourse that achieves the pragmatic function of affirmation of various pragmatic significations. Grammatically, this is a nominal word order in which we have a sentence-initial al-musnad ilaihi noun phrase for a specific communicative function. Pragmatically, its counterpart verb-initial sentence is stylistically less effective and does not designate affirmation.

4.8.2.5.1 PRAGMATIC FUNCTIONS OF FOREGROUNDED MUSNAD ILAIHI

There are eight contexts of situation that require the foregrounding of al-musnad ilaihi in order to achieve affirmation. In other words, the foregrounded musnad ilaihi fulfils eight pragmatic functions. These pragmatic functions occur in the following contexts in which al-musnad ilaihi is foregrounded:

1 when disbelieving a claim put forward by an opponent, as in:

تدّعي الحكومةُ أنّها تحارب الفساد ، وابن الرئيس يشتري البيوت في أوربا – The government claims that it is fighting against corruption while the President's son has been buying houses in Europe.
تقول لي بأنك ستأخذ الدراسة بجدٍّ ، وأنت تغيب خمس دروسٍ في الإسبوع – You tell me that you will take your studies seriously but in fact you miss five lessons a week.

Thus, in order to rebut the opponent's claim, a nominal sentence with a foregrounded musnad ilaihi is required because it is stylistically more effective than verb-initial constructions like:

تدعي الحكومةُ أنّها تحارب الفساد ، و يشتري إبن الرئيس البيوت في أوربا

تقول لي بأنك ستأخذ الدراسة بجدٍّ ، و تغيب خمس دروسٍ في الإسبوع

In these sentences, al-musnad ilaihi noun phrases are (ابن الرئيس – the President's son) and (أنت – you).

2 when expressing astonishment at something unbelievable or when going against expected social norms, as in:

الثورُ ضحكَ – The ox laughed.

طفل في الثالثة من عمره يرفع ثقلاً وزنه خمسون طنّاً – A three-year old child lifts 50 tons of weight.
اللصُّ أصبح مديراً للمصرف – The thief has become the manager of the bank.

In these constructions, the foregrounded musnad ilaihi noun phrases are (الثور – the ox), (طفل – a child), and (اللص – the thief).

3 when the communicator wants to instil fear or discipline into the addressee, as in:

الشرطةُ ستطلِق النار على كلّ فرد بعد الساعة الثامنة مساءاً – The police are going to open fire on anyone after 8 p.m.
والدي قرّر أنْ لا يشتري اللعبة لك إذا لم تنجز واجباتك المنزلية – My father has decided not to buy you the toy if you do not do your homework.

In these sentences, al-musnad ilaihi noun phrases (الشرطة – the police) and (والدي – my father) are placed sentence-initially for the pragmatic function of affirmation that generates fear and discipline respectively.

4 when the communicator wants to rebut the opponent's denial of something,[30] as in:

لا ، أنت تعلم جيداً كلَّ شيءٍ . أنت تريد أنْ تتهرّب مِنْ المسؤولية . أنت غير مُنصِف

No, you know everything very well. You want to run away from the responsibility. You are not fair.

In these sentences, the communicator has foregrounded al-musnad ilaihi element (أنت – you) three times because he or she tries to rebut his or her opponent's earlier statement which is:

آسفٌ جدّاً ، أنا لا أعلم أيّ شيءٍ عن هذه المشكلة – I am sorry. I do not know anything about this problem.

5 when the communicator wants to praise someone and highlight a characteristic feature in order to eliminate doubt in his or her proposition, as in:

سالمٌ يتصدقُ بأمواله سِرّاً وعلانيةً – Sālim spends his money in charity secretly and openly.

عائشة تبرّعتْ بحُليِّها لمساعدة اللاجئين – ᶜĀ'ishah has donated her jewellery to help the refugees.

هو يبذلُ قصارى جهدهِ – He is trying his best.

In these sentences, the communicator has foregrounded al-musnad ilaihi noun phrases (سالم – Sālim), (عائشة – ᶜĀ'ishah), and (هو – he) in an attempt to affirm his or her positive feedback about the people praised. This pragmatic function is achieved only when the actions denoted by the verbs are unprecedented or unheard of before in the community. In other words, the addressee does not realise this fact about al-musnad ilaihi's action. Therefore, we cannot have a foregrounded musnad ilaihi noun phrase for an action that is recurrently done by someone and is known to the community. For instance, when someone is well-known for going on holidays, it is stylistically incorrect to say:

عامر سافر الى اسبانيا – ᶜĀmir travelled to Spain.

The effective style that suits the recurrent action of (السفرُ الى أسبانيا – travelling to Spain) should be a verb-initial construction (سافر عامر الى أسبانيا).

6 when the communicator wants to reassure the addressee, as in:

لا تقلق . المدير سيعذرك هذه المرّة – Don't worry. The manager will forgive you this time.

لا تحزن . نحن جميعنا معك – Don't worry. We are all behind you.

Reassurance, therefore, requires a forgrounded musnad ilaihi noun phrase, as in (المدير – the manager) and (نحن – we) earlier.

7 when the communicator wants to affirm the negation of something, as in:

يَتخذُ زيدٌ أصدقاءً مِنْ أعداءِ أبيه وهم يعرفون ذالك جيداً – Zaid makes friends of his father's enemies and they know this well.

زيدٌ يتتلمذ على يد سلمى وهي لا تفهم شيئاً في هذا الإختصاص – Zaid is taught by Salmā and she does not know anything about this field.

The musnad ilaihi noun phrases (هم – they) and (هي – she) are foregrounded to confirm the negation of an earlier statement said by the same communicator. The earlier statements of these sentences are (يتخذُ زيدٌ أصدقاءً مِنْ أعداءِ أبيه) and (زيدٌ يتتلمذ على يد سلمى). Therefore, this mode of discourse occurs inter-sententially where a foregrounded musnad ilaihi noun phrase is required in the second sentence that follows an earlier proposition.

8 when the communicator wants to dispel any doubt in the addressee's mind, as in:

هذا غير صحيح . أنا سمعت بالخبر المُحزن قبل قليل – This is not true. I have heard this sad news a short while ago.

This is a speech act produced by a second communicator in response to the first communicator's statement. The communicator here has foregrounded al-musnad ilaihi (أنا – I) in order to eliminate the suspicion in the first communicator's mind who has said to him or her the following speech act:

يبدو أنّك لم تسمع خبر وفاة رئيس الجامعة – You seem not to have heard the news of the Vice-Chancellor's death.

Thus, the second communicator produces this sentence with a foregrounded musnad ilaihi (أنا) in an attempt to confirm his or her awareness of the situation in the university. Similarly, in:

Communicator 1: أظنُّ أنَّ سمير سيغيب عن الإجتماع لأنَّ زوجته في المستشفى – I think Samīr will not attend the meeting because his wife is in hospital.

Communicator 2: سمير اتصل بي قبل نصف ساعة وأكد رغبته في حضور الإجتماع – Samīr has contacted me half an hour ago and confirmed his willingness to attend the meeting.

In his or her response to communicator 1, communicator 2 employs a foregrounded musnad ilaihi (سمير – Samīr) to dispel the unfounded doubt and suspicion as well as to affirm that the information relayed by communicator 1's speech act is inaccurate.

4.8.2.6 Backgrounding of al-musnad ilaihi

Grammatically, al-musnad ilaihi occurs before its counterpart al-musnad. However, Arabic grammar allows the syntactic process of backgrounding al-musnad ilaihi. Backgrounding is a universal linguistic feature but its pragmatic functions are language-bound.

4.8.2.6.1 GRAMMATICAL FACTORS OF BACKGROUNDING

There are grammatical factors that allow al-musnad ilaihi to be backgrounded. These are:

1 when al-musnad ilaihi occurs after the verb, i.e. as a subject, in verb-initial sentences, as in:

وصلَ الطبيبُ – The doctor has arrived.
where (الطبيب – the doctor) is the musnad ilaihi.

2 when al-musnad ilaihi occurs as the subject in passive voice syntactic structures, i.e. nā'ib al-fā^{c}il, as in:

أُرسِلتْ الرسالة – The letter has been sent.
where (الرسالة – the letter) is the musnad ilaihi.

3 when al-musnad ilaihi occurs in interrogative sentences, as in:

أينَ الجامعة ؟ – Where is the university?
مَنْ أنتِ ؟ – Who are you?

where the interrogative particles (أين – where) and (مَنْ – who) act as the musnad ilaihi.

4.8.2.6.2 PRAGMATIC FUNCTIONS OF BACKGROUNDING

Al-musnad ilaihi can be backgrounded by the text producer in order to achieve the following pragmatic functions:

1 to denote specificity, as in:

للمدير القرارُ النهائيُ – The final decision is to the manager.
لك الخَيارُ – The choice is yours.

In these sentences, al-musnad ilaihi noun phrases (القرار – the decision) (الخيارُ – the choice) are backgrounded because al-musnad noun phrases (للمدير – to the manager) (لك – yours) perform the pragmatic function of specificity and should be highlighted by placing them sentence-initially before al-musnad ilaihi.

2 to express announcement of positive or negative unknown information, as in:

في صحَّةٍ جيّدةٍ أنت – You are in good health.
في خطرٍ نحنُ – We are in danger.

In the first example, the communicator as a doctor delivers good news (في صحة جيدة – in good health) that is unknown to the patient addressee, and in the second example, the politician delivers bad news (في خطر – in danger) which is unknown to the nation. In both cases, the unknown good and bad news which represent al-musnad can be highlighted for their communicative value and placed sentence-initially while al-musnad ilaihi is backgrounded. The same applies to greeting expressions like:

سَعِدَ صَباحُكَ – Good morning.
طابَ صباحُكِ – Good morning.
طابَ يومُكَ – Good day.

where al-musnad ilaihi expressions (صباحُك – your morning) and (يومُك – your day) are backgrounded while al-musnad expressions (طابَ / سَعِدَ – good) are foregrounded to deliver cheerful words that are pleasant to the addressee. These greeting grammatical structures are stylistically more effective than their counter parts (صباحُكَ سعيدٌ), (صباحُكِ طيِّبٌ), and (يومُكَ طيّبٌ).

3 to denote supplication, as in:

مُبارَكٌ زواجُكَ – May your marriage be blessed.
مقبولٌ صيامُك – May your fasting be accepted.

The communicator wishes the addressee a happy marriage and an accepted fasting. In this context of supplication, al-musnad ilaihi noun phrases (زواجُك – your marriage) and (صيامك – your fasting) are usually backgrounded.

4 to denote praise and dispraise, as in:

نِعْمَ الصديقُ سالمٌ – What a good friend Sālim is.
بئسَ الشريكُ الخائنُ – What a bad friend the traitor is.

In these sentences, al-musnad ilaihi noun phrases (سالم – Sālim) and (الخائن – the traitor) are foregrounded.

5 to denote sympathy, as in:

مسكينٌ سالمٌ – Sālim is pathetic.
مظلومٌ أنت – You have been done injustice.

The communicator is sympathetic with al-musnad ilaihi elements (سالم – Sālim) and (أنت – you) which are backgrounded. Sympathetic expressions which represent al-musnad are placed sentence-initially for their high communicative value.

6 to denote glorification, as in:

عادلة انتِ – You are just.
حريصٌ زيدٌ – Zaid is conscientious.

The backgrounded noun phrases (أنتِ – you) and (زيد – Zaid) are al-musnad ilaihi in these sentences. The communicator attempts to glorify the positive characteristics of the addressee by placing al-musnad elements sentence-initially.

7 to denote suspense through postponement of news after long details, as in:

إنَّ في اعتنائك بدروسِك وحضورك كلَ يوم وتسليم الواجبات المنزلية وعدم مخالفة قوانين الجامعة إحتراماً لوالديك

Your concern about your studies, handing in your homework, and not violating the University's rules are respect to your parents.

إنَّ في قبوله شروط الإتفاقية وحضوره اجتماع القمة في موسكو دليلاً على إخلاص نيته

His acceptance of the treaty's conditions and attendance of Moscow's summit are evidence of his good intention.

In these examples, the communicator initiates his or her proposition with long details postponing the news till the very end to achieve suspense. This stylistic technique is achieved through the backgrounding of al-musnad ilaihi noun phrases which are (احتراما – respect) and (دليلا – evidence).

8 to denote restriction, as in:

عربيٌّ سالمٌ – Sālim is an Arab.

where al-musnad ilaihi (سالم) is backgrounded because it is employed for the pragmatic function of restriction. In other words, the communicator has given a very specific national feature (عربي – an Arab) to al-musnad ilaihi only and not to someone else in that particular context of situation.

Also, in:

لكم رأيُكم وليَ رأي – For you is your point of view, and for me is my point of view, Q109:6.

where al-musnad ilaihi noun phrases (رأيكم – your point of view) and (رأي – my point of view) are foregrounded because of restricting one thing which is (دينكم) to them only, and also due to restricting another thing which is (رأي) to me only.

4.9 Al-musnad

The predicate in Arabic rhetoric is referred to as al-musnad, i.e. that which leans upon or is supported by the inchoative (al-musnad ilaihi). Al-musnad is a vital element in Arabic basic sentences. Like al-musnad ilaihi, the rhetorical category al-musnad can semantically be undertaken by human, non-human, animate and inanimate noun phrases.

4.9.1 Grammatical functions of al-musnad

Grammatically, al-musnad occurs in the following grammatical environments:

1 it occurs in verbal sentences;
2 it occurs in nominal sentences.

Most importantly, al-musnad performs one of the following grammatical functions:

1 in a verbal sentence, al-musnad occurs as the verb of the proposition, as in:

نامَ الطفلُ – The baby slept.

The verb (نام – slept) is al-musnad of the sentence. If the word order of this verbal sentence is changed to (الطفلُ نامَ – the baby slept), the verb (نام) still functions as al-musnad component of the sentence. Most importantly, the occurrence of al-musnad as a verb signifies non-continuity and renewal of an action. Thus, the action of (النوم – sleeping) does not last long but it can be renewed by al-musnad ilaihi which is (الطفل – the baby). The same applies to:

زيدٌ يُعلّمُ – Zaid is teaching.

where al-musnad is a verb predicate to signify non-continuity and renewal of the same action at different times. It is also interesting to note that the verb maintains its rhetorical function of musnad when it occurs in an interrogative construction, as in:

أتدرسُ أنتَ أولاً أم تأكل؟ – Will you study or eat first?

where the verb (تدرس – to study) acts as the musnad and (أنتَ – you) as the musnad ilaihi.

2 in a nominal sentence without a verb, al-musnad occurs as a noun predicate of an inchoative, as in:

زيدٌ مُعلّمٌ – Zaid is a teacher.

where the inchoative (al-mubtada') is (زيد) and the noun predicate (al-khabar) is (معلم) which is al-musnad. Al-musnad is used as a noun predicate so that it signifies continuity and state. Thus (مُعلم – teacher) is a noun musnad to denote a given state and continuity of this particular status and profession.

In some sentences like ((زيدٌ أدواتُهُ مُنظمةٌ – Zaid, his equipment are organised), the entire nominal sentence (أدواته منظمة – his equipment are organised) acts as the musnad.

3 the inchoative of a thematic syntactic structure where the rheme component is al-musnad, as in:

سلمى سافر أبوها – Salmā, her father travelled.

In this sentence, we have the theme (al-muḥaddath ᶜanhu) which is (سلمى) and the rheme (al-muḥaddath) which is (سافر أبوها) that has an anaphoric reference (ḍamir ᶜā'id) which is the (ها – her) that refers to the theme. Rhetorically, the rheme component (سافر أبوها) functions as al-musnad. Grammatically, the rheme unit represents a verbal sentence which performs the grammatical function of a predicate (khabar).

4 the inchoative which has a subject (fāᶜil) or a subject of a passive sentence (nā'ib al-fāᶜil) that stands for the predicate, as in:

أقادمٌ أنتَ الى الحفلة ؟ – Are you coming to the party?
أمُهمَلَةٌ الواجباتُ ؟ – Is school work neglected?

where al-musnad elements are represented by (قادمٌ – coming) and (مُهمَلة – neglected).[31]

5 the predicate of kāna and its set, as in:

كانَ الطعامُ لذيذاً – The food was delicious.

where (لذيذاً – delicious) is al-musnad, i.e. the predicate of kāna.

6 the predicate of inna and its set, as in:

إنَّ الجهل خطيرٌ – Ignorance is dangerous.

where (خطيرٌ – dangerous) is al-musnad, i.e. the predicate of inna.

7 the verbal noun, as in:

شتانَ ما بين البلدين – How different the two countries are.

where al-musnad is (شتان – how different). It is worthwhile to note that the musnad ilaihi in this sentence is the particle (ما). However, semantically speaking, the musnad ilaihi should be the entire unit (ما بين البلدين – between the two countries).

8 the second object of verbs that require two objects, as in:

وجدتُ العِلمَ نافعاً – I have found knowledge useful.

where al-musnad is (نافعاً – useful). This is due to the fact that the underlying grammatical structure is (العلمُ نافعٌ – Knowledge is useful) where (نافع) is al-musnad, too.

9 the third object of verbs that require three objects, as in:

أعلمَ المدرسُ الطلابَ الإمتحانَ سهلاً – The teacher informed the students that the exam would be easy.

where al-musnad is (سهلاً – easy). This is due to the fact that the underlying grammatical structure is (الإمتحانُ سهلٌ – The exam is easy) where (سهل) is al-musnad, too.

10 the nominalised noun that replaces the verb, as in:

صبراً في مجال تحصيل العلم – Be patient in gaining knowledge.

where the nominalised noun (صبراً – patience) is al-musnad which originally was a verb (أصبِر في مجال تحصيل العلم – Be patient in gaining knowledge).

Also, in:

بالوالدين إحساناً – To parents, do good. Q2:83.

where al-musnad is the nominalised noun (إحساناً – doing good) which is morphologically related to the verb (أحسَنَ – to do good), i.e. the sentence structure with a verb is (أحسِنوا للوالدين – Do good to parents).

11 the prepositional phrase (shubh jumlah (al-jār wal-majrūr)), as in:

زيدٌ في الحديقة – Zaid is in the garden.
لكِ الفضلَ – The credit is to you.
إنَّ للعِلمِ فوائدَ – There are advantages to knowledge.

where the prepositional phrases (في الحديقة – in the garden), (لكِ – to you), and (للعلم – to knowledge) are the musnad components of these sentences.

12 the vocative particle (يا – O), as in:

يا رجلُ – O, gentleman.
يا أخُ – O, brother.

where the vocative particle (يا – O) functions as the musnad while the nouns (رجلُ – gentleman) and (أخُ – brother) are the musnad ilaihi. The grammatical reason for considering the vocative particle as the musnad is attributed to the fact that it has taken the place of the verb, i.e. the sentences are originally (أُنادي (أدعو) رجل – I call 'gentleman') and (أُنادي (أدعو) أخ – I call 'brother').

13 the praise word (نِعْمَ – wonderful) and the dispraise word (بِئْسَ – bad), as in:

نِعْمَ الصديقُ المُخلصُ – How wonderful the sincere friend is.
بِئسَ الصديقُ سالمٌ – What a bad friend Sālim is.

where the lexical items (نِعْمَ) and (بِئسَ) have the rhetorical function of musnad while (المخلص – sincere) and (سالم – Sālim) act as the musnad ilaihi. This is because in Arabic grammar, the musnad elements (نِعْمَ) and (بِئسَ) act as frozen verbs (fiᶜil jāmid). At the same time, these speech acts constitute two units: the first is represented by (نِعْمَ الصديقُ) and (بِئسَ الصديقُ) which rhetorically function as the musnad and the second unit comprises (المخلص) and (سالم) which function as the musnad ilaihi. Thus, grammatically, the first unit consisting of (نِعْمَ الصديقُ) and (بِئسَ الصديقُ) acts as a foregrounded predicate while the second unit comprising (المخلص) and (سالم) performs the grammatical function of a backgrounded inchoative.

14 the interrogative particle of a nominal interrogative speech act, as in:

أينَ المُستشفى ؟ – Where is the hospital?
مَنْ أنت ؟ – Who are you?

where the interrogative particles (أين – where) and (مَنْ – who) rhetorically function as al-musnad in the above nominal interrogative sentences. It is important to note that these musnad interrogative particles perform the grammatical function of a foregrounded predicate (khabar muqaddam) and their musnad ilaihi elements (المستشفى – the hospital) and (أنت – you) are the backgrounded inchoative (mubtada' mu'akhkhar). However, if we have an interrogative speech act with a verb, as in:

ماذا تُريد ؟ – What do you want?
مَنْ درسَ ؟ – Who studied?
هل قال سالمٌ الحقّ ؟ – Did Sāim say the truth?

the interrogative particles (ماذا – what), (مَنْ – who)[32] and (هل – did) do not perform the rhetorical function of musnad. The role of musnad is taken by the verbs (تريد – to want), (درس – to study), and (قال – to say) whose musnad ilaihi elements are represented by the implicit pronouns (أنتَ – you) and (هو – he) as well as by the explicit noun (سالم – Sālim). Thus, in a verbal interrogative speech act, the interrogative particle acts neither as a musnad nor as a musnad ilaihi. The same rule applies to interrogative speech acts with active or passive participles, as in:

هل الطبيبُ قادمٌ ؟ – Is the doctor coming?
هل الأمرُ مفهومٌ ؟ – Is the matter understood?

where the active participle (قادم – coming) and the passive participle (مفهوم – understood) are the musnad and the nouns (الطبيب – the doctor) and (الأمر – the matter) are the musnad ilaihi.

4.9.2 Linguistic features and pragmatic functions of al-musnad

The present account is an analysis of the status of al-musnad in terms of its linguistic features and pragmatic functions. The pragmatic functions of al-musnad are grammar-governed. The following is an explicated account of the major linguistic features of al-musnad together with the pragmatic functions of each linguistic characteristic feature.

4.9.2.1 Definiteness of al-musnad

The linguistic feature of definiteness of al-musnad is the expected grammatical norm in Arabic rhetoric. However, the employment of al-musnad in the definite form conveys the following pragmatic functions:

1 to denote restriction, as in:

سلمى المُجتهدةُ – Salmā is the hard working.
أحمدُ المخلصُ – Aḥmad is the sincere.

In order to strictly specify a given characteristic feature to someone only and for all times, the communicator employs al-musnad in the definite form as a restriction pragmatic technique. Thus, the text producer's intended meanings of these two sentences are:

لم يكن أحدٌ مجتهداً إلاّ سلمى – There is no one hard working except Salmā.
لم يكن أحدٌ مُخلصاً إلاّ أحمد – There is no one sincere except Aḥmed.

Restriction, therefore, highlights a feature as exclusive to someone and recurrent all the time.

2 to denote specification for contrast, as in:

سالمٌ السفيرُ وأحمدُ المُلحق – Sālim is the Ambassador and Aḥmad is the Attaché.

In this compound sentence, the communicator is trying to distinguish between two people, i.e. two musnad ilaihi nouns, one called (سالم) and the other (أحمد), and saying that they occupy different diplomatic posts. This difference is expressed by the definite musnad expressions (السفير – the Ambassador) and (الملحق – the Attaché). The pragmatic function of specification for the sake of contrast is also

applicable to contexts in which one person or thing is referred to as a bench mark for other people or things in that specific context only. For instance, in a classroom where all the students, except one, feel lazy and lack motivation, the teacher can say the following sentence:

سلمى المُتحمِّسة – Salmā is the motivated.

The pragmatic function of this speech act is to specify one student only and contrast her to the rest of the class. To do this, the communicator needs to employ the musnad in the definite form so that the distinct and specific characteristic feature of (سلمى) is highlighted and contrasted with other students' feature of laziness. The reason why the speech act (سلمى المُتحمِّسة) is not regarded as restriction is due to the fact that it applies to the classroom situation only which may not be a recurrent situation at other times.

3 provision of news that is only partially known to the addressee, as in:

زيدٌ الفائزُ بالمدالية الذهبية – Zaid is the gold medal winner.

This speech act occurs in a context of situation about (شخصٌ ما فاز بمدالية ذهبية – Someone has won a gold medal). Although the addressee is aware of the news that someone in his or her area, for instance, has won a gold medal, he or she does not know who this person is. The addressee asks (مَنْ هو ؟ – Who is it?) Then, in the answer provided, al-musnad (الفائزُ) is used in the definite form to provide more details to the addressee's partial knowledge.

4.9.2.2 Indefiniteness of al-musnad

The musnad component of the sentence can also be employed in the indefinite form to achieve specific pragmatic functions. These are:

1 to provide unknown (new) information to the addressee. This occurs when al-musnad is part of a nominal sentence without a verb, as in:

سالمٌ سفيرُ العراق – Sālim is Iraq's Ambassador.
خالدٌ قائدُ الجيش – Khālid is the army commander.
زيدٌ شاعرُ هجاءٍ – Zaid is a satire poet.

where al-musnad expressions (سفير – ambassador), (قائد – commander), and (شاعر – poet) are in the indefinite form and provide, together with their respective nouns within the construct noun phrase, new information to the addressee.

2 to glorify someone or something, as in:

المعلمُ شمعة – The teacher is a candle.
العلمُ نورٌ – Knowledge is light.

where al-musnad elements (شمعة – a candle) and (نور – light) are employed in the indefinite form as a means of glorifying the importance of (المعلم – the teacher) and (العلم – knowledge).

3 to praise and dispraise, as in:

زيدٌ سخيٌّ – Zaid is generous.
سالمٌ بخيلٌ – Sālim is miser.

where al-musnad expressions (سخي – generous) and (بخيل – miser) are used in the indefinite form.

Similarly, indefiniteness of al-musnad can refer to facts known to the addressee which are also related to praise and dispraise, as in:

أنتَ عاقلٌ وهو طفلٌ – You are mature and he is a child.

This speech act can be used by someone as praise to an adult addressee being annoyed by a naughty child. Thus, al-musnad nouns (عاقل – mature) and (طفل – child) are employed in the indefinite form because they refer to facts that are known information to the addressee.

4.9.2.3 Ellipsis of al-musnad

The ellipsis of al-musnad component of the sentence takes place in order to achieve some pragmatic functions. These are:

1 to avoid redundancy in discourse – this occurs in response to some answers, as in:

زيدٌ – Zaid.

The noun (زيد – Zaid) is a musnad ilaihi which is a one-word answer to an earlier question:

مَنْ كتبَ هذه الرواية الرائعة ؟ – Who wrote this wonderful novel?

The one-word answer through the musnad ilaihi noun (زيد) is an elliptical answer from which al-musnad unit (كتب هذه الرواية الرائعة – wrote this wonderful novel) has been ellipted. Thus, to achieve an effective discourse, the one-word answer (زيد) is employed rather than the full answer (زيد كتب هذه الرواية الرائعة) which is regarded as a redundant discourse. The same applies to interrogatives without a verb, as in (مَنْ المريضُ – who is ill?) whose elliptical answer is (سليم – Salīm) which is the musnad ilaihi whose musnad is ellipted. The full answer is (سليمٌ المريضُ – Salīm is the sick person.)

2 known information that can be inferred from the context, as in:

خرجتُ فإذا الإعصارُ – I went out and suddenly there was a hurricane.
خرجتُ فإذا القمرُ – I went out and suddenly there was the moon.

These grammatical patterns involve the employment of the surprise particle (إذا – suddenly). In these sentences, the ellipted musnad elements are (شديدٌ – violent) and (ساطعٌ – shining). The full non-elliptical constructions are (خرجتُ فإذا الإعصارُ شديدٌ) and (خرجتُ فإذا القمرُ ساطعٌ). The context allows the addressee to infer that the hurricane is 'violent' and that the moon is 'shining'.

4.9.2.4 Foregrounding of al-musnad

The usual position of al-musnad is to occur after al-musnad ilaihi. In terms of information structure, al-musnad provides unknown (new) information to the addressee, as in:

زيدٌ رئيسُ القسمِ – Zaid is the Head of the Department.

where al-musnad is (رئيسُ – the head) and is placed, in its expected and normal position, sentence-finally because the addressee knows al-musnad ilaihi ((زيد – Zaid) but does not know that Zaid is 'the Head of the Department'. Thus, the text producer's information structure strategy is (known information (al-musnad ilaihi) + unknown information (al-musnad)). However, Arabic allows the foregrounding of al-musnad for pragmatic functions which are explained in the following paragraphs:

1 to denote specification, as in:

لكم دينُكُم وليَ ديني – For you is your religion, and for me is my religion, Q109:6.
للمدير القرار النهائي – To the manager is the final decision.
لكِ رأيُكِ ولي رأيِ – To you is your point of view and to me is my point of view.
تَعَبٌ الحياةُ – Life is hard work.

The first sentence is compound in which al-musnad elements are (لكم – to you) and (لي – to me). In the second sentence, the musnad is (للمدير – to the manager). In the third sentence, the musnad elements are (لكِ – to you (feminine, singular)) and (لي – to me). In the fourth sentence, al-musnad is represented by (تعبٌ – hard work). In these examples, the text producers have restricted al-musnad ilaihi expressions (دينكم – your religion), (ديني – my religion), (القرار – decision), (رأيُكِ – your (feminine, singular) point of view), (رأي – my point of view), and (الحياة – life)

to al-musnad expressions (لكم – to you), (لي – to me), (للمدير – to the manager), (لكِ – to you), (لي – to me), and (تعب – hard work).

Other examples that clarify the pragmatic function of specification relayed by a foregrounded musnad are:

عربيٌّ أنا – I am an Arab.
أمينٌ سالمٌ – Sālim is trustworthy.

where the musnad elements (عربي – an Arab) and (أمين – trustworthy) are foregrounded to highlight this specific feature and restrict it to al-musnad ilaihi (أنا – I) and (سالم – Sālim) and not to someone else. In other words, these features of (العروبة – Arabism) and (الأمانة – trustworthiness) are specific to the speaker (أنا) and to (سالم) respectively.

2 to clarify vagueness and uncertainty that may arise about the state of someone or something, as in:

Speaker 1: لم أشاهد زيداً مُنذ شهرين – I have not seen Zaid for two months.
Speaker 2: زيدٌ إمّا مريضٌ أو مُسافرٌ – Zaid is either ill or has travelled.
Speaker 3: مريضٌ هو – He is ill.
Speaker 3 has employed a foregrounded musnad (مريض – ill) because there has been uncertainty about Zaid's state by the other speakers.

3 to highlight good or bad news as unknown information to the addressee, as in:

نجحَ ابنُك – Your son has passed.
فَشلت مساعيك – Your effort has failed.
عبقريةٌ أنتِ – You are a genius.

where al-musnad is respresented by the verbs (نجح – to pass) and (فشل – to fail) and by the adjective (عبقرية – genius) that represent either positive or negative feedback.

4 to denote boredom on the part of the communicator, as in:

بِئست الدُنيا – Life is miserable.

The foregrounded musnad (بئست – miserable) reflects the psychological state and pessimistic mood of the communicator. Thus, the musnad is highlighted in a sentence-initial position.

4.10 The verb and its attachments

The verb enjoys vital semantic and syntactic roles in the Arabic sentence. The present account provides a syntactic, semantic, and pragmatic investigation of the

verbal sentence in Arabic from a rhetorical perspective. This analysis also provides an insight into the relevant sentence constituents that co-occur with the verb together with the grammatical status of the verb itself, i.e. whether it is transitive or intransitive, how the stylistic pattern of the sentence is shaped up, and what word order is required for a given pragmatic function. The verb's grammatical function in the sentence is an important part of Arabic rhetorical discourse analysis. However, the verb's influential role in Arabic rhetoric becomes evident when its function or position in the sentence influences the overall signification of the sentence. Let us consider the following speech acts:

أتزور هاشم ؟ – Are you visiting Hāshim?
أهاشم تزور ؟ – Is it Hāshim you are visiting?

Each of these sentences is employed for a different context of situation. The different position of the verb in these sentences has led to different pragmatic effects, i.e. different contextual implicatures. In the first sentence, the communicator urges the addressee to abandon Hāshim's visit as there are more important things that are required to be done such as school work, gardening, and shopping, for instance. Thus, foregrounding the verb (يزور – to visit) in the first interrogative construction aims to minimise the significance of the action of (زيارة – visiting) and implicitly highlight the importance and priority of other actions. It is, therefore, important to note that the communicator is not against the person (هاشم – Hāshim) but rather against the idea of visiting him. In the second sentence, however, the communicator highlights the constituent (هاشم – Hāshim) by placing it sentence-initially. Thus, the pragmatic function of this word order is to remind the addressee that (هاشم) is not worthy of the visit, i.e. there are other people who are more worthy of the visit than (هاشم). Therefore, the communicator in the second sentence is not against the action of (زيارة – visiting) but against the person (هاشم).

4.10.1 What are the verb's attachments?

In Arabic rhetorical studies, the verb is investigated in terms of other sentence constituents that co-occur with it. These constituents that are related to the verb are called 'attachments'. The notion of verb's attachments is concerned with the grammatical processes in the verbal sentence and have semantic and pragmatic impact on the overall signification of the proposition. The major attachments of the verb are the subject, the object, the prepositional phrase, the circumstantial noun phrase, the temporal noun phrase, and the conditional particle.

4.10.1.1 Categories of the verb

There are two verb categories: transitive and intransitive. A transitive verb takes one or two objects, while an intransitive verb does not take an object, as in:

1 وصلَ سالمٌ – Sālim has arrived.
2 كتبَ زيدٌ رسالة – Zaid has written a letter.
3 أعطى الولدُ الفقيرَ خُبزةً – The boy gave the poor man a piece of bread.

where the verb (وصل – to arrive) in sentence 1 is intransitive, the verb (كتبَ – to write) in sentence 2 is transitive whose object is (رسالة – a letter), and the verb (أعطى – to give) in sentence 3 is also transitive with two objects (الفقير – the poor man) and (خبزة – a piece of bread). However, a transitive verb can also occur without an object, as in (أكلت الفتاةُ – The girl has eaten).

The verb whether transitive or intransitive can be foregrounded or backgrounded according to the context of situation and the intended pragmatic meaning the communicator wishes to relay to the audience. The pragmatic functions of a foregrounded or backgrounded verb have been accounted for in our discussion of al-musnad ilaihi and al-musnad in 4.8 and 4.9 earlier.

4.10.1.1.1 CONDITIONAL AND HYPOTHETICAL SENTENCES

Conditional sentences consist of two parts: part one is called protasis (fi[c]l al-sharṭ) and part two is called apodosis (jawāb al-sharṭ). Semantically, apodosis is dependent upon protasis. In other words, the action or state expressed by the verb in apodosis will not take place if the action or state expressed by protasis has not taken place. Let us consider the following example:

إنْ تدرسْ تنجح – If you study, you will succeed.

where protasis is (إنْ تدرس – if you study) and apodosis is (تنجح – you will succeed). Thus, (النجاح – success) will not take place unless (الدراسة – studying) takes place. In Arabic rhetorical studies, the major conditional particles are (إنْ ، إذا ، لو) which mean (if). The particles (إنْ ، إذا) occur in conditional sentences while (لو) occurs in hypothetical sentences. The conditional particles (إنْ ، إذا) co-occur with the present and the past tenses which signify the future tense. However, they have distinct pragmatic meanings. The conditional particle (إذا) signifies that the action denoted by the verb is certain and affirmed to take place, while the conditional particle (إنْ) signifies that the action denoted by the verb is not certain to take place and cannot be affirmed, as in:

إذا وصلتُ فاستقبلني في المطار – If I arrive, receive me at the airport.
إنْ وصلتُ فاستقبلني في المطار – If I arrive, receive me at the airport.

The employment of the conditional particle (إذا) in the first sentence designates certainty and affirmation of (الوصول – arrival) while the use of (إنْ) in the second sentence alludes to uncertainty and non-affirmation of (الوصول – arrival). In other words, (إنْ) denotes a sense of scepticism in the communicator's mind. However, the conditional particle (لو) usually co-occurs with and signifies the past tense. The particle (لو) forms a hypothetical clause. It, therefore, signifies that the action denoted by the verb has not taken place. In other words, it implies that what is supposed either does not take place or is not likely to do so, as in:

لو درسَ الولدُ لنجح – If the boy studied, he would have succeeded.

Thus, because of the conditional particle (لو – if), the addressee discerns scepticism about the (نجاح – success) of (الولد – the boy).

4.10.1.2 The pragmatic functions of object

The object is a sentence constituent that is affected by the action denoted by the verb and executed by the subject. Thus, it occurs in sentences with transitive verbs. The present section provides an account of the pragmatic reasons that allow the object to change its position in the sentence and influence it to occur sentence-initially. This section will also investigate why the object is at times ellipted in some sentences.

4.10.1.2.1 FOREGROUNDING OF THE OBJECT

The object noun (phrase) occurs in transitive verbal sentences. It usually occurs after the verb, i.e. sentence-finally. However, due to some pragmatic reasons, the object is foregrounded, i.e. placed sentence-initially. There are two major pragmatic functions of foregrounding the object. These are:

1 Specification If the communicator wants to affirm to his wife that he loves her only and no one else, he is required to tell her (إيّاكِ أُحِبُّ – You only I love) where the object pronoun (إيّاكِ – you (feminine, singular)) is foregrounded for the pragmatic function of specification, i.e. the husband has specified his wife as his only sweetheart and has implicitly negated his love to any other lady.

2 Clarification When there is misunderstanding about something between the communicator and the addressee, the object is foregrounded to affirm and clarify the matter, as in:

سالمًا زرتُ – Sālim I visited.

where the object (سالم) is placed sentence-initially to clarify to the addressee who wrongly thought that the communicator has visited someone else and not (سالم). If the communicator wishes to add further confirmation to the same speech act, this can be done by saying:

سالماً زرتُ ولا غيرهُ – Sālim I visited and no one else.

where (ولا غيره – no one else) is an extra confirmation expression for further clarification.

4.10.1.2.2 ELLIPSIS OF THE OBJECT

The object noun (phrase) is ellipted for specific pragmatic reasons. These are:

1 Brevity When the object can be easily inferred by the addressee, the communicator resorts to brevity, as in:

أنا أصغي إليكَ – I am listening to you.
أقرضتُ سالماً – I lent Sālim.

In the first elliptical sentence, the object (أذني – my ear) is ellipted. The underlying syntactic structure, therefore, is (أنا أصغي أُذني إليكَ – I have made my ear listen to you). Similarly, in the second elliptical sentence, the object (مالاً – money) is ellipted for brevity. Thus, the underlying structure is (أقرضتُ سالماً مالاً – I lent Sālim some money).

2 Generalisation The ellipsis of the object designates something general that applies to every one, as in:

واقعُ الطُلابِ لا يُسِرُّ – The standard of students does not please.

This is an elliptical sentence whose object (كل أحد – any (every) one) is ellipted so that the pragmatic function of generalisation can be achieved. The non-elliptical structure is (واقع الطلاب لا يُسِرُّ كل أحد). The elliptical sentence means that 'everyone is not happy with the standard of the students'. Also, when someone hurts your feeling, you say:

قد كانَ منكَ ما يُؤلِمُ – There has been something from you that hurts.

In this elliptical sentence, the communicator has generalised by taking out the object (ـني – me) which should be suffixed to the verb (يُؤلِم – to hurt), i.e. (يؤلمني – to hurt me). Also, in order to achieve the pragmatic function of generalisation, there is another object ellipted which is (كُل إنسان – every human being) that should have occurred after the verb (يُؤلِم – to hurt). Therefore, the non-elliptical structure of

the above sentence is:

قد كانَ مِنكَ ما يُؤلِمُني ويُؤلِمُ كُلَّ إنسانٍ – There has been something from you that hurts me and hurts every human being.

Similarly, in the Qur'ānic example:

اللهُ يدعو إلى دار السلام – God invites to the home of peace, Q10:25.

whose ellipted object is (كل أحد – every one). The underlying non-elliptical form of this sentence is (اللهُ يدعو كل أحد إلى دار السلام – God invites every one to the home of peace).

3 highlighting the subject as the doer of an action, as in:

قتلَ سالمٌ – Sālim has killed.

In this elliptical sentence, the communicator's main focus is on the subject (سالم) as the doer of the action denoted by the verb (قتل – to kill) rather than on the object which, for this contextual reason, is not highlighted and, therefore, is ellipted. The non-elliptical form is (قتل سالم شخصا – Sālim has killed someone.)

4.11 Restriction

The present account investigates the restriction mode of reporting discourse. It provides a definition of the rhetorical notion of restriction, its linguistic features, and the stylistic means that enable the language user to produce restriction propositions. We shall also investigate the rhetorical constituents and categories of restriction. Furthermore, the present discussion highlights the prominent pragmatic functions of restriction.

4.11.1 *What is restriction?*

Linguistically, it is derived from the verb (قصَرَ – to restrict, to shorten). Thus, it semantically alludes to (الإلزام – binding, i.e. someone or something being inseparable from someone or something else) and (الحبس – confinement). In other words, we restrict our statement by putting it, so to speak, in 'solitary confinement'. Rhetorically, the notion of restriction means 'to restrict someone or something by something else'. In a restriction proposition, we have the restricted (al-maqṣūr) and the restricted-to (al-maqṣūr ᶜalaihi) which are called 'the two ends of restriction' (ṭarafai al-qaṣr). For instance, in (لا خالِقَ إلاَّ اللهُ – there is no creator but God), we have restricted the feature of (الخلق – creation) to (الله – God).

Thus, the two ends of restriction are (لا خالق – no creator) which is the restricted and (الله – God) which is the restricted-to.

Therefore, two ends of restriction, i.e. the restricted and the restricted-to, can be pinpointed by their linguistic environment. The restricted-to occurs in the following linguistic positions:

1 after the exception particle (إلاّ), as in:

ما سالمٌ إلاّ طبيبٌ – Sālim is but a doctor.

where (طبيب – doctor) is the restricted-to.

2 after the exception particle (إنما), as in:

إنّما المُعلمُ رحمةٌ – The teacher is but a mercy.
إنّما ينجحُ المُجتهدُ – The hard working is but the successful.

where (رحمة – mercy) and (المجتهدُ – the hard working) are the restricted-to.

3 after the co-ordination particle (لا), as in:

سالمٌ طبيبٌ لا مُعلمٌ – Sālim is a doctor not a teacher.

where (معلم – a teacher) is the restricted-to.

4 after the co-ordination particles (بل) and (لكنْ), as in:

ما سالمٌ مُعلماً بلْ طبيباً – Sālim is not a teacher but a doctor.
ما سالمٌ مُعلماً لكنْ طبيباً – Sālim is not a teacher but a doctor.

where the restricted-to is (طبيباً – a doctor).

Restriction is a rhetorical means of succinctness and a stylistic technique of affirmation of the reporting proposition. But how can a speech act be affirmed by means of restriction, one may wonder. Let us consider the following sentence:

إنما زيدٌ جارُكَ – Zaid is but your neighbour.

This is a reporting statement that employs the stylistic mechanism of restriction in order to achieve affirmation and eliminate doubt and scepticism through the employment of the restriction particle (إنما – but). Thus, the communicator is reminding the addressee of the known fact that this person referred to as (زيدٌ – Zaid) is (جارك – your neighbour), i.e. highlighting the notion of (الجيرة – neighbourly relations) which underlies respect, assistance, and friendly social relations. Without the restriction particle (إنما), the proposition (زيدٌ جارُكَ – Zaid is your neighbour) loses its rhetorical taste and effectiveness, and most importantly it does no longer have the pragmatic function of affirmation. Let us

consider the following sentences in order to appreciate the pragmatic function of affirmation through the employment of the stylistic technique of restriction:

1 فازَ العمّالُ في الإنتخابات العامة – Labour won the general elections.
2 لم يفز المحافظون في الإنتخابات العامة – The Conservatives did not win the general elections.

where the first sentence denotes the 'winning' of the Labour party while the second sentence denotes the 'loss' of the Conservative party. In other words, the former signifies a 'positive' judgement while the latter signifies a 'negative' judgement. Rhetorically, however, an effective discourse should employ the mode of restriction to highlight the distinct judgements. Rhetorically, therefore, we have to say:

3 ما فاز في الإنتخابات العامة إلاَّ العمّالُ – No one won the general elections except Labour.

Thus, the communicator has achieved the pragmatic function of affirmation through the implicit negation via the restriction particle (إلاّ) which has excluded the other rival party from achieving victory without even making any written reference in the sentence to the Conservatives. But how can we talk about restriction as a rhetorical means of succinctness? The answer lies in the two sentences 1–2 that refer to two distinct judgements. Verbosity will take place if the communicator says:

4 فازَ العُمالُ في الإنتخابات العامة و لم يفُز المحافظون في هذه الإنتخابات – – Labour won the general elections and the Conservatives did not win in these elections.

Thus, the only way to achieve succinctness is to combine sentences 1 and 2 using the restriction mode of discourse in order to get sentence 3.

4.11.2 The linguistic tools of restriction

Restriction as an effective mode of reporting discourse is realised through the employment of special linguistic tools. These are:

1 The negation particle (لا) or (ما) plus the exception particle (إلاّ), i.e. (لا . . . إلاّ), as in:

لا حليفَ إلاَّ أنتَ – There is no ally except you.
لا إلهَ إلاَّ اللهُ – There is no god except God.
ما زيدٌ إلاَّ أستاذ – Zaid is but a lecturer.

The restricted nouns are (حليف – ally), (إله – god), and (زيد – Zaid) and the sentence constituents that are the restricted-to are (أنتَ – you), (الله – God), and

(أستاذ – lecturer) respectively. Notice that the restricted element occurs before the exception particle (إلاّ) and the restricted-to occurs after this exception particle.

2 The exception particle (إنما), as in:

إنما هو قائدُكُم – He is but your leader.

إنما يحرُصُ على مستقبله المجتهدُ – No one is conscientious about his future except the hard working.

إنما الأعمالُ بالنيّات – Deeds are but by intentions.

where the notions of (القيادةُ – leadership), (الحِرصُ – conscientiousness, i.e. the verb (يحرُص)), and (النيات – intentions) are restricted to (هو – he), (المجتهد – the hard working), and (الأعمال – deeds) respectively. Therefore, the nouns (قائدكم – your leader), (المجتهد – the hard working), and (النيات – intentions) are the restricted-to.

3 The coordination particles such as (لا),[33] (بلْ), and (لكنْ), as in:

سالِمٌ طبيبٌ لا مُعلمٌ – Sālim is a doctor not a teacher.

ما سالِمٌ مُعلماً بلْ طبيباً – Sālim is not a teacher but a doctor.

ما سالِمٌ مُعلماً لكنْ طبيباً – Sālim is not a teacher but a doctor.

where (سالم) is restricted to the profession of (الطب – medicine) in the above three reporting sentences. Thus, the restricted is (سالم) and the restricted-to is (معلم) in the first sentence and (طبيبا – doctor) is the restricted-to in the second and third sentences.

It is worthwhile to note the following three grammatical requirements without which the communicator cannot produce a restriction mode of discourse. These are:

i before (لا), there should be no negation,
ii before (بلْ) and (لكنْ), there should be negation, and most importantly,
iii the particle (لكنْ) should be without the conjunctive element (و), i.e. it should not be (ولكنْ).

4 The employment of foregrounding, as in:

إليكَ أشكو – To you I complain.

where restriction is achieved through the foregrounding of the prepositional phrase (إليك – to you). Thus, restriction is given to the addressee (أنتَ – you), i.e. the restricted is (الشكوى – the complaint) and the restricted-to is (أنتَ), i.e. (إليك – to you). Other examples of foregrounded sentence constituents that signify restriction are:

ماشياً جئتُ – Walking I came.

مغربيٌّ زيدٌ – A Moroccan is Zaid.

القهوةَ شربتُ – The coffee I drank.

where all the initial lexical items (ماشياً – walking), (مغربيٌّ – a Moroccan), and (القهوة – the coffee) are the restricted-to while the last lexical items are the restricted.

5 The detached pronoun, as in:

زيدٌ هو الصديقُ المخلصُ – Zaid, he is the sincere friend.

where the detached pronoun (هو – he) is employed as a linguistic means to achieve restriction. The restricted-to in this example is (الصديق المخلص – the sincere friend) and the restricted is (زيدٌ – Zaid). This is equivalent to (ما صديقٌ مخلصٌ إلاّ زيدٌ).

6 The definite article, as in:

زيدٌ المُستقيلُ – Zaid is the one who is resigning.

where the communicator has restricted the (الإستقالة – resignation) for (زيدٌ) only and has achieved the mode of restriction via the employment of the definite article (الـ – the). Thus, the restricted is (الإستقالة – resignation) and the restricted-to is (زيدٌ).

4.11.3 The modifier and modified

In the rhetorical analysis of a reporting proposition that employs restriction as a mode of discourse, we encounter two important rhetorical expressions used to diagnose the rhetorical functions of the sentence constituents. These are called the modifier and the modified. Consider the following example:

بدأ الربيعُ – Spring has started.

In terms of the rhetorical notion of restriction, this reporting sentence consists of a modifier (ṣifah) which is (بدأ – to begin) and a modified (mawṣūf) which is (الربيع – spring). The modifier in rhetorical studies, and in terms of restriction, can be a verb, an active participle, or a passive participle. Grammatically, however, (بدأ) is a verb and (الربيع) is a subject. Therefore, it is imperative to note that syntax is a distinct discipline from rhetoric and that grammatical functions are not applicable to rhetorical analysis (see 1.2). In grammar, the ṣifah is referred to as (na[c]t – attribute). In other words, the technical jargon is distinct. Let us consider another example:

الربيعُ جميلٌ – Spring is beautiful.

Rhetorically, this reporting statement consists of a modified (الربيع – spring) and a modifier (جميل – beautiful). Grammatically, however, (الربيع) is an inchoative (mubtada') and (جميل) is a predicate (khabar).

In terms of the rhetorical functions of the restricted (al-maqṣūr) and the restricted-to (maqṣūr ᶜalaihi), we have:

1 *Restriction of a modifier to a modified* This means that we restrict a specific feature, i.e. a modifier, to a specific person or thing, i.e. the modified, and that this particular feature becomes exclusive to that person or thing and no one else can share it, as in:

لا خالِقَ إلاّ اللهُ – There is no creator but God.

where the feature, i.e. the modifier, (الخَلْقُ – creation) is exclusive to the modified (الله – God) and no one else shares it with Him.

2 *Restriction of a modified to a modifier* This means that we restrict a specific modified person or thing to a specific feature, i.e. a modifier. The modified becomes known by or specialist in this particular feature. However, other people may share this feature with the modified, as in:

ما زيدٌ إلاّ طبيبٌ – Zaid is but a doctor.

where the modified is (زيد – Zaid) and his feature, i.e. modifier, is the profession of (الطب – medicine) which he practises and through which he has become well-known in the community. However, there may be other people in the community of the same profession. It should also be pointed out that no one or thing possesses one feature only. Zaid, in the above example, may have other minor features such as writing poetry, but he is not well-known by this secondary feature.

4.11.4 Categories of restriction

Restriction is divided into two main categories: intrinsic and supplementary. The latter is subdivided into three categories: inversion restriction, solo restriction, and designation restriction. The categories of restriction are explicated in the following paragraphs:

1 *Intrinsic restriction* This applies to a restricted feature that is a genuine part of the real nature of the restricted-to, as in:

لا خالِقَ إلاّ اللهُ – There is no creator but God.

ما مِنْ خالقٍ غيرُ اللهِ – There is no creator other than God.

لا يحكمُ العراقَ إلاّ العراقي – No one rules Iraq but the Iraqi.

In this intrinsic restriction mode of discourse, the communicator aims to highlight that the feature of (الخلق – creation) is restricted and exclusive to

(الله – God) only and that no one else is able to create, i.e. to share this particular feature with God. Likewise, the feature of (الحُكم – ruling) is made exclusive to the Iraqis, i.e. no other nationality is allowed to do so. Therefore, the restricted-to elements are (الله – God) and (العراقي – the Iraqi) while the restricted elements are (خالق – creator) and (يحكم العراق – to govern Iraq).

2 Supplementary restriction This applies to a restricted feature that is given specifically to the restricted-to, as in:

ما كتبَ إلاَّ سالمٌ – No one wrote but Sālim.

This reporting sentence represents a supplementary restriction mode of discourse because the communicator aims to convey the intended message that the feature of (الكتابة – writing) is given specifically to (سالم) rather than to anyone else in the class or the community. Also, consider the following example:

إنما زيدٌ طبيبٌ – Zaid is but a doctor.

The communicator aims to restrict the feature of (الطب – medicine) specifically to (زيد) and make it restricted to him. Therefore, (زيد) is the restricted and cannot have other features such as (مؤرِّخ – a historian), (فلاح – farmer), or (مصلح سيارات – car mechanic). In other words, the restricted should enjoy one feature only. It is imperative to note here that the features of 'writing' and 'medicine' can be practised by other people somewhere else.

However, supplementary restriction is subdivided into three other kinds of restriction and is concerned with the psychological state of the addressee. These are:

i Inversion restriction This mode of discourse applies to the addressee who thinks of something that is counter to the fact, as in:

ما أنا إلاَّ صديقٌ – I am but a friend.
ما زيدٌ إلاَّ طبيبٌ – Zaid is but a doctor.

In this inversion mode of discourse, the communicator aims to rectify the addressee's misconception or wrong opinion. In the first sentence, the addressee wrongly thinks that (أنا – I) am his or her opponent or rival. To highlight his or her misconception, I, the communicator, resort to inversion restriction mode of discourse and affirm the restricted feature (الصداقة – friendship) to myself (أنا – I). Similarly, in the second sentence, the addressee holds the view that (زيد) is (فلاح – farmer). Thus, inversion restriction is employed and the restricted feature of (الطب – medicine) is given to (زيد) to correct the addressee's wrong opinion about the profession of (زيد). Similarly,

if someone wrongly thinks that I am a student, but in fact I am not, I correct his or her judgement by saying (إنما أنا أستاذ – I am but a lecturer).

ii Solo restriction This category of restriction applies to a confused addressee who wrongly thinks that a feature belongs to more than one person, as in:

ما السارقُ إلاَّ زيدٌ – The burglar is but Zaid.

When the addressee wrongly thinks that both (زيد – Zaid) and (هاشم – Hāshim) are the burglars, the communicator employs the solo restriction mode of discourse which diagnoses the individual to whom the specific feature of (السرقة – burglary) is restricted. Thus, the above sentence implicitly signifies that (هاشم) is innocent.

Similarly, when the addressee wrongly thinks that you are a full-time student and a worker in a take-away restaurant at night, you need to say:

ما أنا إلاَّ طالبٌ – I am but a student.

Thus, you have eliminated the other feature wrongly attributed to you.

iii Designation restriction This restriction mode of discourse applies to a sceptical addressee, as in:

إنما الفائزُ زيدٌ – The one who won is Zaid.
ما زيدٌ إلاَّ طبيبٌ – Zaid is but a doctor.

The first sentence is employed by the communicator as an answer to an addressee who is not sure whether (زيد – Zaid) or someone else such as (سالم – Sālim) or (هاشم – Hāshim) is the (الفائز – winner). Similarly, the second sentence is an answer to an addressee who is not sure whether (زيد) is a doctor or a nurse.

4.11.5 Forms of restriction

To sum up the linguistic modes of restriction and the rhetorical functions of the constituent units of the restriction sentence, we provide the following six forms of restriction in Arabic together with their relevant ends of restriction:

1 The first form of restriction involves the negation particle (ما) or (لا) + the restriction particle (إلاّ). As a rhetorical rule, the restricted element (al-maqṣūr) occurs after the negation particle while the restricted-to (maqṣūr ᶜalaihi) occurs

immediately after the restriction particle, as in

ما زيدٌ إلاّ طالبٌ – Zaid is a student.
لايفوزُ إلاّ الجريءُ – Who dares wins.

where (طالبٌ – a student) and (الجريءُ – one who dares) are the restricted-to.

2 The second form of restriction involves the exception particle (إنما). As a rhetorical rule, the element that comes immediately after (إنما) is the restricted while the last element of the sentence functions as the restricted-to, as in:

إنما الفائزُ زيدٌ – Zaid is the winner.

where (زيدٌ) is the restricted-to.

3 The third mode of restriction is achieved through the coordination particles (لا), (بل), or (لكنْ), as in:

سالمٌ طبيبٌ لا معلمٌ – Sālim is a doctor not a teacher.
ما زيدٌ فقيراً بل غنياً – Zaid is not poor but rich.
ليس الطالبُ غبياً لكن ذكياً – The student is not stupid but clever.

where the restricted-to elements are (معلمٌ – teacher), ((غنياً – rich), and (ذكياً – clever).

4 The fourth form of restriction involves foregrounding and backgrounding (taqdīm wata'khīr), such as foregrounding the predicate and backgrounding the inchoative, the foregrounding of the predicate of (كان), the foregrounding of the circumstance element, or the foregrounding of the direct object, as in:

القهوةَ شربتُ – The coffee I drank.
ماشياً جئتُ – Walking I came.
زيدٌ المستقيلُ – The one who resigned was Zaid.
في المكتبة قابلتها – In the library I met her.
معلمٌ أنا – A teacher I am.

where the restricted-to elements are foregrounded, i.e. fronted, which are (القهوةَ – the coffee), (ماشياً – walking), (زيدٌ – Zaid), (في المكتبة – in the library), and (معلم – a teacher), respectively.

5 The fifth form of restriction is achieved through the employment of the detached pronoun, as in:

المثقفون هم الرصيدُ – The educated are the asset.

where the restricted-to is (المثقفون – the educated).

6 The sixth mode of restriction involves definiteness, i.e. the employment of the definite article (ال), as in:

زيدٌ السفيرُ – Zaid is the Ambassador.

where the restricted-to element is represented by the definite noun (السفيرُ – the Ambassador).

4.11.6 Pragmatic functions of restriction

Through the restriction mode of discourse, the communicator attempts to relay variegated pragmatic functions. These include:

1 Specification, as in:

لا أُحبُّ إلاَّ زوجتي – I love no one except my wife.
لا ينجحُ إلاَّ المجتهدُ – No one will succeed except the hard working.

where the communicator specifies (الحُبْ – love) to (الزوجة – the wife) and (النجاح – success) to (المجتهد – the hard working).

2 Succinctness, as in:

ما انتصر إلاَّ القويُّ – No one will win except the strong.

This sentence is more succinct and rhetorically more effective than its counterpart:

إنتصر القويُّ و لم ينتصر الضعيفُ – The strong has won and the weak has not won.

3 Affirmation, as in:

ما سالمٌ إلاَّ مصيبٌ – Sālim is but right.
ما زيدٌ إلاَّ مُخطيءٌ – Zaid is but wrong.

The pragmatic function of affirmation is achieved by these sentences through the employment of the stylistic technique of restriction. This restriction mode of discourse is employed with the addressee who is a denier (munkir) of what the proposition is asserting. Affirmation, however, will not be achieved by the sentences' counterparts that do not employ restriction: (سالمٌ مُصيبٌ – Sālim is right) and (زيدٌ مُخطيءٌ – Zaid is wrong).

4 Drawing addressee's attention to a given fact, as in:

إنما زيدٌ أستاذكَ – Zaid is but your lecturer.

where the communicator is drawing the addressee's attention to the fact that because (زيد) is his or her lecturer, he, i.e. Zaid, should be respected and taken

seriously. It should be noted that the addressee is aware of this fact and does not deny it but the communicator attempts to highlight it to him or her. Likewise, when you tell your own sister (إنَّما أنا أخوكِ – I am but your brother), the communicative function of your speech act is to draw your sister's attention to the notion of (الأخوّة – brotherhood) rather than reminding her of this already known notion.

5 allusion to an implicature that has the opposite signification to that expressed by the surface structure, as in:

إنما يستجيبُ لنصيحة المُعلمِ الذينَ يحرصونَ على مستقبلِهم – The ones who listen to the teacher's advice are but those who care about their future.

The surface structure signification of this sentence refers to those who take their teacher's advice seriously and care about their future. However, this restriction sentence makes an allusion to those who do not listen to the teacher's advice and are careless about their future. Thus, the restricted elements are (يستجيبُ لنصيحة المُعلمِ – the ones who listen to the teacher's advice) and the restricted-to elements are (الذينَ يحرصونَ على مستقبلِهم – are but those who care about their future).

Likewise, in:

إنما الصديقُ عندَ الضّيق – The friend indeed is but the friend in need.

which is said by a communicator who is in need of help from his or her so-called friend who is aware of the communicator's desperate need but is apathetic towards him or her. Thus, the communicator is alluding and signalling to the addressee the underlying message that 'your are not a true friend'. It should be noted that the pragmatic function of allusion is achieved only by the restriction particle (إنما). The restricted element is (الصديقُ – friend) and the restricted-to element is the expression (عندَ الضّيق – in need).

4.12 Conjunction and disjunction

The present section provides an account of the cohesion process at the sentence level from a rhetorical perspective with reference to the conjunctive particle (و). Conjunction is the antonym of disjunction. Conjunction and disjunction are grammatical processes that have a semantic bearing on the sentence. When they are investigated outside the discipline of word order (ᶜilm al-maᶜāni), they become part of the rhetorical discipline of embellishments (ᶜilm al-badīᶜ) (see Chapter 6) and are called polysyndeton and asyndeton, respectively.

4.12.1 Conjunction

Arabic rhetorical studies have focused mainly on the conjunctive element (و – and) with reference to Qur'ānic discourse. The study of conjunction also includes the rhetorical investigation of other conjunctive particles such as the (فـ) and (ثم – then). In 4.11.2, we discussed the co-ordination particles (لكن ، بل ، لا) which are employed for the rhetorical function of restriction. When conjunction occurs between two sentences, the first sentence which occurs before the conjunction element is called the 'original' sentence while the second sentence that occurs after the conjunction particle is called the 'joined' sentence.

4.12.1.1 The linguistic environment of conjunction

This is an account of conjunction at word and phrase level, i.e. the cohesion process through conjunction between individual words and between phrases of more than one lexical item. In Arabic rhetoric, conjunction refers to the tying up of two or more lexical items of different grammatical categories within a given proposition to get one of the following grammatical structures:

1 a compound noun phrase, as in:

جاءَ زيدٌ وسالمٌ – Zaid and Sālim came.

اشترت سلمى كتاباً وقلماً – Salmā bought a book and a pen.

الكتابُ والقلمُ والورقُ على المِنضدة – The book, the pen, and the paper are on the table.

where conjunction is achieved through the conjunctive particle (و) that has been used between the two nouns (زيدٌ) and (سالم) in the first sentence, between the two nouns (كتاباً – a book) and (قلماً – a pen) in the second sentence, and between the three nouns (الكتاب – the book), (القلم – the pen), and (الورق – the paper) in the third sentence.

2 a compound adjective, as in:

البلاغة موضوعٌ مفيدٌ وشيِّقٌ وعمليٌّ – Rhetoric is a useful, interesting, and practical subject.

هذا أمرٌ خطيرٌ وحسّاسٌ – This is a serious and sensitive matter.

اللحْمُ مُفيدٌ وضارٌّ في آنٍ واحدٍ – Meat is useful and harmful at the same time.

where the conjunctive particle (و) is employed in the first sentence to bind the three adjectives (مفيد – useful), (شيّق – interesting), and (عملي – practical). The (و) is also used in the second sentence to link the two adjectives (خطير – serious) and (حسّاس – sensitive). In the third sentence, the conjunctive element (و) is employed to tie up two antonyms (مفيد – useful) and (ضار – harmful).

3 a compound prepositional phrase, as in:

أدرسُ في البيت وفي المكتبة – I study at home and in the library.

In this sentence, the two prepositional phrases (في المنزل – at home) and (فى المكتبة - – in the library) are tied up by the conjunctive element (و).

4 a compound active participle, as in:

زيدٌ كاتبٌ وناقد – Zaid is a writer and a critic.

where the two active participles (كاتب – writer) and (ناقد – critic) are linked by the conjunctive element (و).

5 a compound passive participle, as in:

هذه رسالةٌ مطبوعةٌ ومختومةٌ – This is a typed up and sealed letter.

where the conjunctive particle (و) is employed to link between the two passive participles (مطبوعة – typed up) and (مختومة – sealed).

Conjunction also means the binding of two or more propositions by the conjunctive element (و) to get a compound sentence, as in:

ذهبتُ الى السوق واشتريتُ بعضَ الفاكهةِ – I went to the market and bought some fruits.

where we have two independent sentences (ذهبتُ الى السوق – I went to the market) and (اشتريتُ بعض الفاكهة – I bought some fruits) which are linked by (و).

4.12.1.2 The linguistic prerequisites of conjunction

This is an account of conjunction at sentence level. Conjunction between two propositions has to be made with the conjunctive particle (و) when the following conditions are available:

1 The two nominal sentences are reporting, as in:

الطلابُ في المكتبة والمدرّسون في الإجتماع – The students are in the library and the teachers are in the meeting.

where the first reporting nominal sentence (الطلاب في المكتبة – the students are in the library) is conjoined to the second reporting nominal sentence (المدرسون في الإجتماع – the teachers are in the meeting). The same thing applies to the following nominal sentences:

الصِدقُ يُنجّي قائلهُ والكَذِبُ يُهلِكُ صاحِبَهُ – Truthfulness saves and lying destroys.

الحلالُ بيّنٌ والحرامُ بيّنٌ – Lawful things are clear and unlawful things are clear.

2 The two verbal sentences are reporting, as in:

اشترى سالمٌ تذكرة القطار وسافر ألى إسكوتلاندا – Sālim bought the train ticket and travelled to Scotland.

This applies to verbal sentences whose second sentence consists of a verb and an implicit subject referring back to the first explicit subject. The second reporting verbal sentence is (سافر إلى سكوتلاندا – (he) travelled to Scotland) whose subject is the implicit pronoun (هو – he) referring to the subject (سالم – Sālim) in the first reporting verbal sentence (اشترى سالم تذكرة القطار – Sālim bought the train ticket). The same applies to:

ساعدوا الفقراءَ واحترموا جميع الناس – The teachers helped the poor and respected all people.

3 The two sentences are informing, as in:

إجتهد والتَزِم بالقانون – Work hard and abide by the law.

where we have the second sentence (التزم بالقانون – abide by the law) as informing that is conjoined to the first informing sentence (إجتهد – work hard).

4 The first sentence is informing and the second is reporting, as in:

واصِل القِراءة وسأكافِئُكَ بهدية نقدية – Carry on reading and I shall reward you with a cash present.

where the second reporting sentence (سأكافئك بهدية نقدية – I shall reward you with a cash present) is conjoined to the first informing sentence (واصِل القراءة – carry on reading).

5 The second part of the sentence is a circumstance nominal sentence which resumes a meaning not related to the first part which is also a grammatically independent sentence, as in:

جاء زيدٌ والشمسُ طالعةٌ – Zaid came while the sun was up.

where (الشمس طالعة – the sun was up) is an independent circumstance nominal construction whose underlying verb is (طلع – to rise, to be up). Thus, the verb of the second sentence does not belong to the verb (جاء – to come) of the first sentence. Also, there are two different subjects (زيد – Zaid) and (الشمس – the sun). Because we have resumed a new proposition, conjunction is required (see point 4 in 4.12.2.3 later in the chapter).

6 The second part of the sentence is a circumstance nominal sentence whose subject is an explicit pronoun that may or may not refer to the same subject of the first sentence, but most importantly, there is a semantic relationship between the

circumstance sentence and the first sentence, as in:

جاء سمير وهو مُبتسمٌ – Samīr came (and he is) smiling.
رأت سلمى زيداً وهو مُسرعٌ – Salmā saw Zaid (and he is) walking fast.

In each of these examples, there is a logical relationship between the first sentence and the circumstance sentence that follows. In the first example, the circumstance sentence (هو مبتسم – he is smiling) is related to the initial sentence (جاء سمير – Samīr came). In the second example, the circumstance sentence (هو مسرع – he is walking fast) is related to the initial sentence (رأت سلمى زيداً – Salmā saw Zaid). Thus, conjunction is stylistically required.

4.12.1.3 The semantic prerequisites of conjunction

The grammatical process of conjunction, at both word and sentence levels, does not take place haphazardly but rather is semantically regulated. In other words, there is a semantic condition that needs to be observed in order to achieve syntactic structures that enjoy semantic acceptability. Rhetorically, the imperative semantic condition of conjunction is common signification (al-jāmi[c]). The semantic notion of common signification is concerned with the logical relationship, the general meaning, and semantic relevance that are shared by and that are concurrent between the two words, the two phrases, or the two propositions that are linked by the conjunctive particle (و), as in:

1 زيدٌ يقرأ ويكتب – Zaid reads and writes.
2 زيدٌ يضحك ويبكي – Zaid laughs and cries.
3 الوحدةُ قوّةٌ والتفرُّقُ ضَعفٌ – Unity is strength and division is weakness.
4 زيدٌ كاتبٌ وأستاذٌ – Zaid is a writer and a lecturer.
5 زيدٌ أستاذ وسالمٌ طبيبٌ – Zaid is a lecturer and Sālim is a doctor.
6 زيدٌ يعملُ في لندن ويسكن في ليدز – Zaid works in London and lives in Leeds.
7 خولة زوجة زيدٍ وسلمى زوجة أحمد – Khawlah is Zaid's wife and Salmā is Aḥmad's wife.

In these sentences, conjunction has taken place between various grammatical categories that enjoy a common signification. In other words, there is semantic relevance between the actions denoted by the verbs (يقرأ – to read) and (يكتب – to write) in sentence 1, between the antonyms (يضحك – to laugh) and (يبكي – to cry) in sentence 2, between the antonyms (وحدة – unity) / (تفرقة – division) and (قوة – strength) / (ضعف – weakness) in sentence 3, between the professions (كاتب – writer) and (أستاذ – lecturer) in sentence 4, between the two propositions that signify the

professions (أستاذ – lecturer) and (طبيب – doctor) of the relevant subjects in sentence 5, between the two reporting propositions that refer to the same subject (زيد – Zaid) and the two verbs (يعمل – to work) and (يسكن – to live) in sentence 6, and between the two reporting propositions that refer to the identity of two subjects and their predicates (زوجة زيد – Zaid's wife) and (زوجة أحمد – Aḥmad's wife) in sentence 7.

However, conjunction cannot be made between any of the grammatical categories if there is no common signification available between the constituents that we need to link, as in:

1 زيدٌ طويلٌ ونعسان – Zaid is tall and sleepy.
2 زيدٌ يعمل في الجامعة وسُعاد تنام مُبكراً – Zaid works in the university and Suᶜād sleeps early.
3 سالمٌ مريضٌ وسلمى شقراء – Sālim is a doctor and Salmā is blonde.
4 العقّادُ كاتبٌ والحربُ مأساة – Al-ᶜAqqād is a writer and the war is a tragedy.

Although these sentences 1–4 are grammatical, they are semantically unacceptable because of the absence of relevance between the adjectives (طويل – tall) and (نعسان – sleepy) in sentence 1, between the two reporting propositions whose subjects have verbs (يعمل – to work) and (تنام – to sleep) that denote semantically irrelevant actions to each other in sentence 2, between the two reporting propositions whose subjects have distinct predicates (مريض – ill) and (شقراء – blonde) in sentence 3, and the absence of relevance between the two reporting propositions whose predicates (كاتب – writer) and (مأساة – tragedy) refer to two irrelevant matters in sentence 4.

4.12.1.4 Other forms of conjunction

Arabic rhetoric also accounts for other forms of conjunctions such as the temporal conjunctive elements (ثمّ – and then) and (فـ – and then). However, classical Arab rhetoricians have not offered a detailed account of these two semantically distinct conjuncts. These two conjunctive particles express a time sequence relationship between sentences, as in:

دخل زيدٌ فجلس – Zaid came in and then sat down.
دخل زيدٌ ثمّ جلس – Zaid came in and then sat down.

There is a semantic distinction in Arabic between the temporal conjunctive elements (ثمّ) and (فـ). The use of (فـ) signifies an immediate action without delay.

Thus, the first sentence means (Zaid came in and *immediately* sat down). However, the employment of (ثمّ) signifies a delay in action, i.e. a temporal gap between the actions denoted by the verbs in the sentence. Thus, the second sentence accurately means (Zaid came in and *after a while* he sat down). Examples of the other temporal conjunctive elements in Arabic are provided in point 4 in the following paragraphs.

Although our main concern in the present work is with the rhetorical account of conjunctive elements that have been dealt with by classical Arab rhetoricians, we have felt that it is worthwhile to provide an outline of other forms of conjunction that occur in modern standard Arabic. These are ones such as:

1 additive conjunctive elements such as:

(إضافة إلى ذلك / علاوة على ذلك – moreover, besides)

تبرّع زيدٌ بمليون دولار إضافة إلى ذلك/علاوة على ذلك فإنه اشترى جميع المعدات لهذا المشروع
Zaid has donated a million US Dollars. Moreover, he bought all the equipment for this project.

(مِن جهة أخرى / مِن ناحية ثانية/على صعيد آخر – on the other hand)

قرّر مجلس الأمن للأمم المتحدة رفع جميع أشكال العقوبات المفروضة على العراق اعتبارا مِن مطلع
الشهر المقبل . على صعيدٍ آخر ، وافقت الحكومة البريطانية على استئناف تمثيلها الدبلوماسي مع
العراق وإعادة فتح مبنى سفارتها في بغداد

The UN Security Council has issued a resolution lifting all forms of sanctions imposed on Iraq from the beginning of next month. On the other hand, the British government has also agreed to resume its diplomatic representation with Iraq and to re-open its embassy in Baghdad.

(كما – also)

سيغادر زيد إلى القاهرة كما سيزور باريس أثناء عودته إلى ألمانيا
Zaid is going to visit Cairo. Also, he will visit Paris on his way back to Germany.

(و من الجدير بالذكر / جدير بالذِكرْ – it is worth mentioning)

إشترت فضيلة خمس شقق فخمة في وسط لندن . جدير بالذكر أنّ فضيلة هي بنت أحد الزعماء العرب

Faḍīlah has bought 5 de luxe flats in central London. It is worth mentioning that Faḍīlah is the daughter of an Arab head of state.

2 adversative conjunctive elements such as:

(لكن / بيد أنَّ – however, but)

أوعدنا رئيسُ الوزراء بأن لا يرفع الضرائب بيد أنه تخلى عن وعوده بعد فوزه في الإنتخابات

The Prime Minister pledged that he would not increase taxes. However, he abandoned his promises after he has won the elections.

(بالرغم مِن ذلك / مع ذلك – nevertheless)

لم يتحدّث زيدٌ معي طيلة السنة الماضية . بالرغم مِنْ ذلك زرته في المُستشفى يوم أمس

Zaid has not talked to me throughout the last year. Nevertheless, I visited him in hospital yesterday.

(مع أنَّ / رغم أنَّ – although)

حضرت سُعاد الإجتماع رغم أنها مريضة ومشغولة جداً

Su^{c}ād attended the meeting although she was ill and very busy.

3 causal conjunctive elements such as:

(إذ / حيثُ – since, because)

الماء ضروري للحياة إذ لولاه لمات الإنسان والحيوان والنبات

Water is essential for life for without it, man, animals, and plants would have died.

(لذا / لهذا السبب / نتيجة لذلك – consequently, for this reason)

تصوّر زيدٌ أنّ الدراسة لهوٌ لهذا السبب فشل في الإمتحانات

Zaid thought that study is amusement. For this reason, he failed his exams.

(لهذا – therefore)

التعليم والصحة والقضاء على البطالة هي الأمور التي تهم المواطن . لهذا ينبغي أنْ نركزَ عليها في حملتنا الإنتخابية

Education, health, and the elimination of unemployment are the matters which concern the citizen. Therefore, we have to focus on them during our election campaign.

(لأنَّ – because)

فشلنا في الإنتخابات لأننا لم نركز على التعليم والصحة والبطالة

We lost the elections because we did not focus on education, health, and unemployment.

4 Temporal conjunctive elements such as:

(في غُضون ذلك / في هذا الأثناء – meanwhile)

كنت أتناول عشائي مع عائلتي . في غُضون ذلك دقّ الهاتف

I was having my dinner with my family. Meanwhile, the telephone rang.

(في الوقت نفسه / في نفس الوقت / في الوقت ذاته – at the same time)

إفتتح زيدٌ المؤتمر في الساعة التاسعة صباحاً . في الوقت نفسه إفتتحت سلمى مكتبة العلوم والآداب في جامعة ليدز

Zaid opened the conference at 9 a.m. At the same time, Salmā opened the science and humanities library in the University of Leeds.

(أخيراً – finally, in the end)

نصحته مرات عديدة دون أية فائدة . أخيراً تركته لحاله

I advised him several times. Finally, I left him for himself.

(كلما / متى ما – whenever)

تقاطِعُني كلما أتكلم – You interrupt me whenever I talk.

أعلِمني متى ما تصل إلى الفندق – Let me know whenever you get to the hotel.

4.12.2 Disjunction

Disjunction refers to the absence of any conjunctive particle particularly the co-ordination particle (و). In other words, disjunction denotes zero conjunction. The present discussion provides a rhetorical account of the occurrence of disjunction and its pragmatic functions at sentence level.

4.12.2.1 Pragmatic functions of disjunction

The major pragmatic function of disjunction is affirmation. There are two categories of affirmation that can be achieved through disjunction:

1 Lexical affirmation This refers to the repetition of the same lexical item in order to highlight its signification and what it alludes to. Lexical affirmation

occurs in both reporting and informing modes of discourse, as in:

وصلتْ وصلتْ سيارةُ الإسعاف – The ambulance has arrived, has arrived.
إستمِر إستمِر في عملِك – Carry on, carry on with your work.

2 Semantic affirmation This is concerned with the employment of specific expressions such as (نفسه – himself), (نفسها – herself), (جميعاً / أجمعون – all of them), and (بحذافيرها – in all its details). Semantic affirmation occurs in both reporting and informing modes of discourse, as in:

سيحضرُ المديرُ نفسه – The manager himself will attend.
جاء الأطفالُ كلهُم أجمعون – All the children all of them came.
إحضري أنتِ بنفسِك – You come yourself.
نَفَّذتُ التعليمات بحذافيرها – I have implemented the instructions in all their details.

4.12.2.2 The semantic prerequisites of disjunction

Rhetorically, disjunction is allowed in Arabic if one of the following conditions is met:

1 Complete relatedness This refers to the sequentiality of the same notion in the second sentence and its semantic connection with the first sentence, as in:

هذه حقيقةٌ ، لايشُكُّ فيها أحدٌ – This is a fact. No one has any doubt about it.
أكَّدَ رئيسُ الوزراء على تخفيض الضرائب وتحسين الخدمات الصحيَّة ولكن لم يُنفِّذ أيّاً منها . خدعَ حزبه وجميع الناس

The Prime Minister confirmed that he would reduce taxes and improve the health service but has not implemented any of them. He deceived his party and all people.

إدرُس لتحصل على درجات عالية ، إدرس لتحقيق مستقبلٍ أفضل
Study to get high marks. Study to achieve a better future.

حافِظْ على صحَّتِكَ ، نظِّفْ أسنانكَ – Look after your health. Clean your teeth.

In each of the above examples, there is complete semantic relatedness which expresses conceptual sequentiality that holds between the second sentence and the first. For this reason, disjunction is stylistically required to achieve effective

discourse. Each of these examples consists of two sentences. The second sentence performs the pragmatic function of affirmation confirming the main thesis of the first sentence. The second part of the first sentence begins with (لايشك – does not doubt), the second part of the second sentence begins with (خدع حزبه – deceived his party), the second part of the third sentence is (إدرس – study), and the second part of the fourth sentence begins with (نظف – clean) which all have been used with zero conjunction for rhetorical effect. Other useful examples are those such as:

احترم الناس لاتحتقِرَنَّ أحداً – Respect people. Do not regard anyone with contempt.

قلتُ لكِ أدرُسي لا تُضيِّعي وقتَكِ – I told you to study. Do not waste your time.

2 *Complete non-relatedness* Stylistically, disjunction is required when there is complete non-relatedness that takes place either when we have two sentences each of which has a different mode of discourse, or when there is no conceptual relatedness between the two sentences. The stylistic environments of this mode of disjunction are explicated in the following paragraphs:

i Different modes of discourse such as the first mode is reporting while the second is informing, as in:

تخرّجَ الطُلابُ وفقهُم اللهُ – The students have graduated. May God make them successful.

ماتَ زيدٌ رَحِمهُ اللهُ – Zaid died. May God bless his soul.

إقرأ هذين الكتابين ، التعليمُ يحتاجُ إلى صبر – Read these two books. Education needs patience.

In the first two examples, (تخرّجَ الطُلابُ – the students have graduated) and (مات زيد – Zaid died) are reporting sentences followed by informing sentences (وفقهم الله – may God make them successful) and (رحمه الله – may God bless his soul), i.e. a supplication. Also, in the third example, we have an informing mode of discourse (إقرأ هذين الكتابين – read these two books) followed by a reporting sentence (التعليم يحتاج الى صبر – education needs patience). Thus, disjunction is stylistically required in these three sentences.

ii Conceptual non-relatedness when the communicator produces two propositions that lack a conceptual bond, as in:

خديجة طالبة جامعية ، الشتاء بارد في أوربا – Khadījah is a university student. Winter in Europe is cold.

where there is no logical connection and no conceptual sequentiality between the two sentences (خديجة طالبة جامعية – Khadījah is a university student) and (الشتاء بارد في أوربا – Winter in Europe is cold).

4.12.2.3 The linguistic environment of disjunction

This is an account of the linguistic environment in which zero conjunction is required. Disjunction occurs in one of the following linguistic environments:

1 Disjunction occurs when listing several adjectives modifying the same individual, as in:

يُعجبُني الطالبُ المُجتهدُ المتحمِّسُ الصبورُ القنوعُ المُسامِحُ – I am impressed by the hard working, motivated, patient, contented, and forgiving student.

2 Disjunction occurs between two noun phrases both describing the same person. Within each noun phrase, however, there is a conjunctive element (و) between the two nouns or the two adjectives, as in:

يُعجبُني سالمٌ فهو أبٌ وزوجٌ ، طالبٌ وعاملٌ – I am impressed by Sālim. He is a father and a husband, a student and a worker.

where the two nouns of each noun phrase (أب وزوج – a father and a husband) and (طالب وعامل – a student and a worker) are joined by the conjunctive element (و). However, there is disjunction between these two noun phrases.

3 Disjunction occurs between two propositions that have a common signification, i.e. semantic relevance, between them. The second proposition provides more information about the subject of the first sentence and thus serves as an affirmation, as in:

عمرو طالبٌ مُجتهدٌ ، إنهُ أكثرالناس حرصاً – ᶜAmru is a hard working student. He is the most conscientious person.

سلمى زوجةٌ رائعةٌ ، إنها تُحبُّ زوجها وتحترمه – Salmā is a wonderful wife. She loves and respects her husband.

الجُرجاني عبقريٌّ ، كان أفضلُ عالمٍ في البلاغة – Al-Jurjāni is a genius. He was the best scholar in rhetoric.

Since the two reporting propositions are relevant to each other due to the common signification (al-jāmiᶜ) that binds them, disjunction becomes a stylistic requirement.

4 Disjunction occurs when the second sentence is a circumstance, as in:

جاءَ زيدٌ ضاحِكاً – Zaid came laughing.

جاءَ زيدٌ يضحكُ – Zaid came, (he was) laughing.

We have two kinds of circumstance, the first is represented by a single word as in the first sentence whose circumstance is (ضاحكاً – laughing). This is not our concern here as far as disjunction is concerned. However, the second kind of circumstance is a complete sentence as in the second example here whose circumstance part is (يضحك – he was laughing) which includes an implicit subject (هو – he) and for this reason, the circumstance is a sentence in its own right. Circumstance sentences such as (يضحك) require zero conjunction. This is due to the semantic fact that we have attributed the two actions denoted by the two verbs (جاء – to come) and (يضحك – to laugh) to the same subject (زيد). Semantically, the second example is synonymous to the first. Grammatically, (ضاحكا) and (يضحك) perform the grammatical function of circumstance (see point 5 in 4.12.1.2 earlier).

4.13 Succinctness, verbosity, and moderation

An effective communicator aims to achieve effective discourse that expresses his or her feelings, ideological state, and points of view through one of the three modes of discourse: succinctness, verbosity, or moderation. However, discourse cannot be effective if it is incompatible with the psychological or ideological state of the addressee and the context of situation. Having this in mind, an effective communicator is aware of the context that requires succinctness and the context which necessitates verbosity.

4.13.1 Succinctness

Succinctness is concerned with effective communication and the production of a given proposition with minimal lexical items. However, succinctness in discourse should not lead to ambiguity and the addressee should have access to contextual clues that enable him or her to infer the implicature of a given proposition. Rhetorically, succinctness is a stylistic technique which the communicator adopts in various text types such as advertisements, faxes, text messages, censure, imploring, complaint, gratitude, apology, condolence, reward and punishment, rebuke, income tax letters, heads of state letters, government letters, and notes such as personal messages and diary appointments. The main pragmatic reasons for succinctness are the need to achieve brevity, avoiding boredom to the addressee, ease of processing the information by the addressee, and limitation of time and space on the part of the communicator. There are two categories of succinctness: (i) brevity succinctness, and (ii) elliptical succinctness. These are expounded by the following sections.

4.13.1.1 Brevity succinctness

This is a succinct mode of discourse that does not involve ellipsis. Qur'ānic discourse is marked by this rhetorical feature, as in:

وتعاونوا على البرِّ والتقوى ولا تعاونوا على الإثمِ والعُدوان – Cooperate in righteousness and piety, but do not cooperate in sin and aggression, Q5:2.
خُذِ العفْوَ وأمُر بالعُرْفِ وأعرِضْ عنِ الجاهلين – Take what is given freely, conjoin what is good, and turn away from the ignorant, Q7:199.

which are charged with moral teachings and represent a code of conduct. We also encounter other succinct propositions that are taken as wise sayings such as:

نيّة المؤمن خيرٌ مِنْ عمله – The intention of the believer is better than his or her deeds.
إنَّ مِنَ البيانِ لسِحراً – Effective discourse has magical impact.
ماهَلَكَ امرؤٌ عَرَفَ قَدْرَهُ – He or she who knows his or her value will not perish.
الإتِّحادُ قوَّةٌ – Unity is strength.
اليدُ العُليا خيرٌ مِنْ اليدِ السُفلى – The upper hand is better than the lower hand.
إذا لم تستحِ فاصنعْ ما شئتَ – If you do not feel ashamed, do whatever you want.
طَمَعُهُم قَتَلهُم – Greed kills.
ترْكُ الشرِّ صَدَقةٌ – Abandoning evil is charity.

4.13.1.2 Elliptical succinctness

This is a mode of discourse that involves ellipsis. Consider the following example:

1 مَنْ الذي وقعَ الإتِّفاقية – Who signed the agreement?
2 زيد – Zaid.

The communicator in speech act 2 has answered the question with an elliptical speech act using a single word (زيد) which is an example of succinctness. Had the speaker of speech act 2 employed the full answer (زيدٌ وقّعَ الإتفاقية – Zaid signed the agreement), he or she would have provided an answer marked by verbosity. Another example of elliptical succinctness is:

1 هل حضرَت كوثر اجتماعَ يوم أمس ؟ – Did Kawthar attend yesterday's meeting?
2 نَعَمْ – Yes.

where sentence 2 is elliptical and the full linguistic construction is:

نعم ، حضرت كوثر اجتماع يوم أمس – Yes, Kawthar attended yesterday's meeting.

It is worthwhile to note that in simile (see 5.3), the ellipsis of the simile feature (wajhu al-shabah) has the rhetorical function of elliptical succinctness (ījāz ḥadhf), as in:

شجاعة زيدٍ كشجاعة الأسدِ – The courage of Zaid is like that of the lion.

which is a speech act marked by verbosity because the simile feature (شجاعة – courage) is mentioned by the communicator. Thanks to elliptical succinctness, we can produce the rhetorically more effective speech act:

زيدٌ شُجاعٌ كالأسدِ – Zaid is brave like a lion.

which is more succinct than its counterpart mentioned earlier.

4.13.2 Verbosity

Verbosity is a rhetorical technique that aims to provide informativity to the addressee using more lexical items than is actually required. Some of the linguistic forms of verbosity are parenthetical clauses which are employed by the communicator for different pragmatic functions. Rhetorically, however, verbosity is an effective mode of discourse that can deliver several pragmatic functions. The pragmatic functions of verbosity are:

1 to influence the addressee and raise his or her sympathy and affection, as in:

أعتذرُ على عدم تمكُّني حضور اجتماع يوم أمس لظروفٍ عائلية طارئةٍ حيثُ اضطررتُ إلى اصطحاب زوجتي إلى المستشفى للولادة والبقاء معها طيلة النهار .

I apologise for not being able to attend yesterday's meeting because of some urgent family circumstances. I had to accompany my wife to the hospital to give birth and had to stay with her all day.

Although this is an informative discourse, it is marked by verbosity which is represented by the details (حيثُ اضطررتُ إلى اصطحاب زوجتي إلى المستشفى للولادة والبقاء معها طيلة النهار – I had to accompany my wife to the hospital to give birth and had to stay with her all day). However, verbosity is deliberately provided on the part of the communicator to raise the addressee's affection.

2 to achieve affirmation, as in:

قرأتُ الكتابَ صفحة صفحة ، وتدبَّرْتُهُ كلِمة كلمة

I read the book page by page, and carefully considered it word by word.

where the communicator could have said (قرأتُ الكتاب كله وتدبّرتهُ – I have read and considered the whole book.)

The pragmatic function of affirmation can also be achieved through the grammatical means of parenthesis, as in:

حثَّ زيدٌ الطُلاّبَ الذين لم يأخُذوا بنصيحته مُسبقاً على تسليم الواجب المنزلي في موعده المُحدَّد
Zaid urged the students who did not listen to his advice earlier to hand in the home work exactly on time.

where (الذين لم يأخذوا بنصيحته مسبقا – who did not listen to his advice earlier) is a parenthetical clause that aims to affirm the fact that the teacher has indeed advised his students before about the same problem.

3 to express respect to the addressee, as in:

أنتَ ، مع احترامي لكَ ، مُخطيءٌ – With respect to you, you are wrong.

where (مع احترامي لك – with respect to you) is a parenthetical construction added by the communicator for the pragmatic function of respect to the addressee.

4 to avoid ambiguity, as in:

أخبرتُ سالماً الطالب في السنة الثالثة في قسم القانون بأن يحضر الإجتماع السنوي للجمعية العربية
I have informed Sālim, the third year student in the Law Department, to attend the annual meeting of the Arab Society.

where the parenthetical clause (الطالب في السنة الثالثة في قسم القانون – the third year student in the Law Department) is embedded by the communicator to eliminate any possible confusion because there is another student with the same name whom the addressee knows but is not in the Law Department.

5 to provide clarification, as in:

أخطرُ ما يُصيبُ الأُمّة داءان : الجهلُ والعُنصرية
The worst two diseases that inflict the nation are: ignorance and racism.

يتمتعُ زيدٌ بخصلتين يُحبُّهما الناسُ جميعاً : الصِدق والصبر
Zaid has two characteristic features which all people like: truthfulness and patience.

where the details (الجهل والعنصرية – ignorance and racism) and (الصدق والصبر – truthfulness and patience) provide more clarification about what is mentioned in the first part of the proposition.

However, too many details make the text non-effective and make it marked by bombast and prolixity in which case the text becomes boring due to the stylistic fact that it is unnecessarily protracted. Verbosity is also employed by the communicator in various text types such as reconciliation, praise, dispraise, admonition, public speeches, congratulation, manuals, and profile reports.

4.13.3 Moderation

Moderation is a mode of discourse that does not require any extra words and whose signification gets imbalanced if something is taken out of it. It is the middle way between succinctness and verbosity. Moderation is defined as the way to convey meaning with equal lexical items without anything more or less. It is the mode of discourse that does not require any more extra words, as in:

الحلالُ بيِّنٌ والحرامُ بيِّنٌ – The lawful is clear and the unlawful is clear.
إنّما الأعمالُ بالنيّات – Deeds are according to intention.
لقد بُصِّرتُم إنْ أبْصَرتمْ ، وهُديتُم إنْ اهتديتُم – If you look closely ahead of you, you will be guided, and if you search for ways of guidance, you will find them.

4.14 Conclusion

The order system (al-naẓm) and word order (ᶜilm al-maᶜāni) are synonymous expressions that functionally refer to the same rhetorical notion. These two notions have been employed synonymously and interchangeably by classical Arab rhetoricians. Although the two notions overlap and are both semantically oriented and grammar-based, the order system has been employed mostly in connection with the theological notion of the iᶜjāz of Qur'ānic style. The word order notion, however, has been used as a rhetorical jargon which refers to the syntactic word orders in Arabic discourse in general, including Qur'ānic Arabic. In Arabic rhetoric, there is a strong interrelation between linguistic structures and pragmatic effects. The organisation of lexical items within a given speech act directly affects the way it is processed and taken on board by the targeted audience. Thus, there is an intimate bond between the linguistic form of a given sentence and its pragmatic interpretation. In other words, different word orders generate distinct contextual implicatures and consequently different perlocutionary effects.

Language involves interpersonal communication. As communicators, we produce different types of speech acts with distinct pragmatic values. Reporting has two rhetorical functions: reporting value with a high communicative benefit to the addressee, and a reporting added value with a low communicative value to the addressee. There is a close relationship between the context of situation, the psychological and ideological state of the addressee and the two modes of discourse, reporting and informing. For instance, when someone speaks to someone else higher in status such as a Prime Minister or a manager, the speech act is context-sensitive. We may say:

إسمح لي سعادة الرئيس الحديث عن هذه المسألة – Allow me, Mr President, to speak about this matter.
يسمح لي سعادة الرئيس الحديث عن هذه المسألة – Mr President allows me to speak about this matter.

Rhetorically, the first speech act is an informing mode of discourse although it has the underlying signification of a plea. Yet, it remains, rhetorically speaking, as a command which is why it is incompatible with the context of situation. One cannot give orders to some higher up in the social or administrative hierarchy. Therefore, the second speech act is the appropriate mode of discourse which is a mode of requesting reporting that is coupled with politeness and etiquette. Thus, it is stylistically more effective and context – sensitive.

We can safely claim, therefore, that there is an underlying level of semantics within the rhetorical level of Arabic discourse. The surface structure meaning of a given syntactic construction provides the outward rhetorical façade of the proposition. However, the same proposition has an underlying signification that matches the intended message of the text producer. Through the rhetorical means of word order, Arabic can stylistically achieve this communicative goal. Consider Q7:29:

– أمَرَ ربّي بالقسطِ وأقيموا وجوهَكم عندَ كلِّ مسجدٍ – My Lord has ordered justice and that you maintain yourselves at every place of prostration, Q7:29.

Linguistically, there are two grammatical units in this speech act: the first unit starts with the verb (أمر – to order) and ends with the prepositional phrase (بالقسط – with justice) which includes the preposition (بـ) and the nominalisation form (القسط). Unit two is (أقيموا . . . – to maintain . . .) which is conjoined to (ma^c^ṭūfah ^c^alā) unit one. However, the first lexical item of unit two (أقيموا – to maintain) occurs in the verb form and not in the nominalisation form as we have expected to match the

grammatical pattern of unit one. Therefore, stylistically, unit two should have been (وإقامة) so that we get (أمر ربي) (بالقسط وإقامة) (وجوهكم عند كل مسجد). The word order in Q7:29 is not without a good communicative reason. Rhetorically, this speech act is divided into two modes of discourse:

1 a request reporting mode where the past tense verb form is employed (أمر ربي بالقسط);
2 a request informing mode where the imperative verb form is employed (أقيموا).

The rhetorical reason for this particular word order is that the employment of a request reporting in unit one has the possibility of being true or false. In other words, the communicator is reporting to the addressee what he or she is required to do. The addressee may believe or disbelieve the communicator. However, to highlight the value of 'praying' to the addressee, the text producer intentionally selects the mode of request informing that does not allow the possibility of being true of false. In other words, the shift in mode of discourse from the reporting in unit one to informing in unit two is primarily to eliminate the addressee's verdict of true or false on the communicator's statement.

In Arabic rhetoric, the employment of affirmation tools is not required to an open-minded addressee. However, it is preferable to employ an affirmation particle to a sceptical audience, but rhetorically, it is compulsory to employ affirmation tools when addressing a denier. Due to the fact that an informing discourse does not usually accept affirmation tools, we can diagnose an overlap between the non-request informing mode of discourse where oath particles are employed and the reporting mode of discourse in which affirmation tools are used. We can also suggest that the non-request informing mode of hope (al-rajā') should be included with the request informing mode of wish (al-tamanni). The other suggestion is that the non-request informing mode of discourse has hardly any rhetorical contribution in Arabic stylistics, and, therefore, it can be taken out of Arabic rhetoric. Non-request informing is best suited for Arabic grammar.

The rhetorical discipline of word order illuminates the stylistic mechanisms available to the language user for effective discourse. Foregrounding and backgrounding are not haphazard grammatical processes, a verbal sentence is pragmatically distinct from a nominal sentence, the conditional particles (إذا) and (إنْ) are not synonymous, scepticism can be eliminated through the employment of the restriction particle (إنّما), and affirmation is achieved and verbosity is eliminated through the employment of restriction particles (ما . . . إلاّ). To achieve an effective speech act through succinctness, the text producer is required to deliver his or her linguistic construction with a minimum number of words.

This objective is made possible for the Arabic language user through the employment of restriction mode of discourse. Similarly, to win the hearts and minds of the audience and extinguish their scepticism, the communicator is able to resort to the employment of the restriction particle (إنما) which rhetorically functions as an implicit rebuttal tool. It is a doubt buster particle in Arabic. Through ᶜilm al-maᶜāni, the language user has become aware of the effective employment or ellipsis of conjunction elements in the sentence. The effective communicator may choose to select succinctness, verbosity, or moderation in his or her discourse. This is not what rhetoric is about. Rhetoric is all about the compatibility of discourse with the context of situation. It is text in context.

5

FIGURES OF SPEECH

5.1 Introduction

The traditional meaning of 'figurative' has always involved a contrast with the 'proper' meaning of a given word, its supposed rightful meaning, the idea which comes directly to mind when the word is employed. Figures of speech twist the meaning of the word – the Greek word for figures of speech is *trope* which means 'turn, twist'.[1] The figurative system of language has rhetorical and political force. The word is as powerful as the bullet. Thus, figures of speech have psychological force and are the chief element of eloquence and the skill to convince your audience of the truth of your thesis. The present chapter provides a detailed account of the figures of speech which are referred to as ᶜilm al-bayān in Arabic rhetoric. The three major figures of speech that have featured in Arabic rhetorical studies are simile, allegory, and metonymy. An explicated analysis is furnished by the present discussion in which we investigate the definition of ᶜilm al-bayān and simile, the components, ends, categories, and types of simile as well as the pragmatic functions of simile. This chapter also investigates allegory in Arabic, the lexical and cognitive clues in allegorical propositions, cognitive and linguistic allegories, the relationship between the verb and its allegorical subject, the pragmatic functions of cognitive allegory, and the two categories of linguistic allegory which are metaphor and hypallage. Metonymy in Arabic is also accounted for in the present discussion as well as its categories. It is worthwhile to note that simile is culture-specific. In other words, semantically speaking, what is a simile in Arabic may not be appreciated by speakers of other languages such as English. This is due to the fact that the two languages, Arabic and English, have distinct connotative significations to the same expression which denotatively represent the same entity (see 5.3.1 later).

5.2 What is ᶜilm al-bayān?

Linguistically, the expression (البيان) is derived from the verb (بانَ) meaning 'to become clearer and more transparent, to clarify something'. Also, its morphologically related verb (إستبانَ) means 'to appear on the surface', as in (إستبانَ الأمرُ – the matter has become clearer). Thus, 'al-bayān' is the nominalised noun meaning 'clarity and unveiling' and the adjective (مُبين) means 'clear, manifest'. Therefore, ᶜilm al-bayān signifies the eloquent discourse that uncovers the emotional feelings of the communicator and exposes them to the addressee. Thus, we have (إنَّ مِنَ البيان لسحراً – Eloquence is something magical) and (زيدٌ أبيَنُ مِنْ سالمٍ – Zaid is more eloquent than Sālim, i.e. Zaid's speech is stylistically clearer). The communicator whose discourse is marked by 'bayān' means that he or she is an able communicator who has managed to unearth his or her intended meanings and bring to light his or her hidden thoughts and feelings. ᶜIlm al-bayān is the discipline through which we can discern a single meaning by expressing it clearly in different ways. It is through this discipline that we are able to appreciate how a given meaning is channelled to the addressee by simile, metaphor, or metonymy modes of discourse. Rhetorically, ᶜilm al-bayān is the discipline through which we can shape up the aesthetic form of the proposition and vary the style in order to expose the required signification. The major constituents of the rhetorical discipline of ᶜilm al-bayān are illustrated in Figure 5.1.

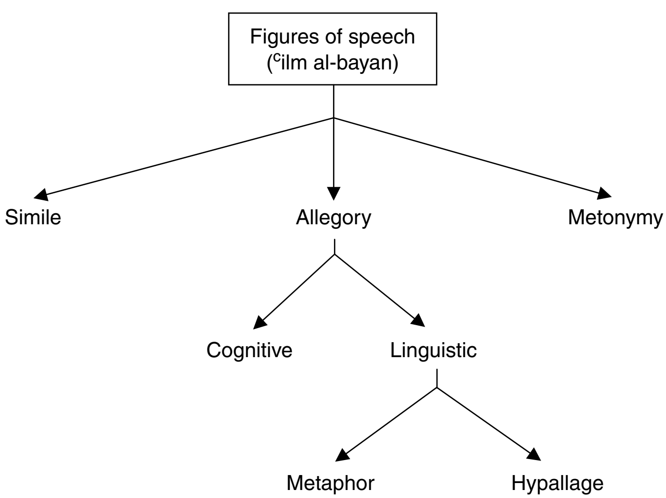


Figure 5.1 Constituents of figures of speech in Arabic rhetoric.

The foundation of the rhetorical discipline of ^{c}ilm al-bayān has been laid down by Abu ^{c}Ubaidah Ma^{c}mar b. al-Muthannā (110–209 or 213 H) in his book *Majāz al-Qur'ān*. Other rhetoricians such as al-Jāḥiẓ (d. 255 H), Ibn al-Mu^{c}tazz (d. 296 H), Qudāmah b. Ja^{c}far (d. 337 H), and Abu Hilāl al-^{c}Askari (d. 395 H) have also shown interest in ^{c}ilm al-bayān. It has been made an independent rhetorical discipline by ^{c}Abd al-Qāhir al-Jurjāni (d. 471 or 474 H) who has given ^{c}ilm al-bayān a comprehensive account in his book *Asrār al-Balāghah*.

5.3 Simile

The present account investigates simile as a rhetorical mode of discourse in Arabic. This discussion also provides a linguistic, rhetorical, and pragmatic analysis of simile in Arabic. The rhetorical analysis of simile includes an explicated discussion of the simile components, the simile feature, the simile element, simile categories, and the different kinds of simile which we encounter in Arabic together with the pragmatic functions of simile in Arabic speech acts.

5.3.1 What is simile?

Simile in Arabic rhetoric is referred to as (فنْ التشبيه – the art of likening). It is an aesthetic and skilful mode of discourse whose major pragmatic aims are to clarify an opinion or a feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore, as a linguistic and aesthetic skill, simile varies from one text producer to another in quality, effectiveness, and most importantly, in the impact upon the text receiver. Simile refers to someone or something sharing a feature of someone or something else where a common signification is established through one of the simile particles or via the relevant context. The rhetorical analysis of simile requires the investigation of the two simile ends (ṭarafai al-tashbīh). These are the likened-to (al-mushabbah) and the likened (al-mushabbah bihi) entities. Also, simile has four components and is divided into four categories. In any simile construction, the likened should be of a higher status whose characteristic feature is greater than that found in the likened-to. For instance, when we say (كلماتٌ كالعسل – words like honey) or (وجهٌ كالقمر – a face like the moon), we are comparing (كلمات – words) to (العسل – honey) in terms of sweetness and (وجه – face) to (القمر – moon) in terms of beauty and brightness. Thus, rhetorically, the likened-to elements are represented by (كلمات) and (وجه) and the likened elements are (العسل) and (القمر). However, the 'sweetness' of honey and the 'brightness and beauty' of the moon cannot be matched and are stronger than the features of other entities.

In Arabic, there are certain expressions with which the comparison is made in order to construct a simile. For instance, a generous man is likened to (البحر – the sea) or (المطر – rain), a knowledgeable person is likened to (البحر – the sea), a courageous man is likened to (الأسد – the lion), a beautiful face is likened to (الشمس – the sun) or (القمر – the moon), a pretty face is also likened to (الدينار – the Dinār), a daring person is likened to (السيف – the sword), someone of a high status is likened to (النجم – the stars), a patient person is likened to (الجبل – the mountain), false hopes or wishful thinking is likened to (الأحلام – dreams), black hair is likened to (الليل – the night), grey hair is likened to (النهار – daylight) or (لمْع السيوف – brightness of the sword), clear water is likened to (اللُّجَيْن – silver), the night is likened to (البحر موج – the sea waves), the army is likened to (البحر الزاخر – swollen sea), horses are likened to (الريح – the wind) or (البرق – lightning), stars are likened to (الأزهار – roses) or (الدُرَر – pearls), the teeth are likened to (البَرَدْ – snow, ice) or (اللؤلؤ – pearls), ships are likened to (الجبال – mountains), small streams or brooks are likened to (الحيّات الملفوفة – twisted snakes), the white spot on the horse's face is likened to (الهلال – the crescent), the cowardly person is likened to (الذبابة – a fly) or (النعامة – ostrich), the niggardly, the low and the wicked are likened to (الثعلب – the fox), the reckless and purposeless are likened to (الفَراش – a moth, butterfly), the despised is likened to (الوتِد – the tent peg), the harsh person is likened to (الحديد – iron) or (الصخر – stone), the stupid person is likened to (الحمار – the donkey) or (البومة – the owl), and the greedy person is likened to (الأرض المُجْدِبة – barren land).

However, because Arabic and English are culturally distinct languages, the Arabic simile may not relate to an English speaking addressee. For instance, an English addressee may not be impressed by an Arabic simile using (المطر – the rain), (الغيوم – the clouds), (الحمار – the donkey), or (البومة – the owl) since these expressions denote distinct connotative overtones in the two cultures.

5.3.2 Simile components

Simile is realised through the following four components:

1 The likened-to This is the entity, i.e. a person or thing, that is likened to another entity which is the likened. In other words, the likened-to is attached to another entity with regards to a given prototypical feature that is an intrinsic feature of the likened entity but is borrowed for another entity, i.e. for the likened-to, in order to establish a semantic relationship between the two entities through this borrowed feature and also to relay a given pragmatic function.

2 The likened This is the original entity to which another entity, i.e. the likened-to, is attached. In other words, an inherent feature of the likened is attached

to another entity to establish the simile relationship. It is worthwhile to note that the likened-to and the likened components constitute the two 'simile ends'.

3 The simile feature This refers to the feature that is common to both simile ends. This shared feature, however, should be more intrinsic and inherent in the likened entity than in the likened-to. The simile feature[2] may not be employed by the communicator in order to produce a succinct proposition, as in:

التفاحة حُلوة كالعَسَل – The apple is as sweet as honey.

where the simile feature (الحلاوة – sweetness) common to both simile ends (التفاحة – the apple) and (العسل – the honey) is not mentioned.

4 The simile element Simile can be achieved through the employment of one of the following elements:

i a particle like (كأنَّ ، كـ) meaning (as, like), as in:

زيدٌ كالأسد – Zaid is like a lion.
يتكلمُ وكأنهُ رجُلٌ مُهم – He is talking as if he was an important man.

ii a noun like (مضارع ، مساو ، محاك ، مُشابه ، شبيه ، شِبهُ ، مثيل ، مَثَلُ) meaning (as, like), as in:

زيدٌ مُحاكٍ للأسد ، زيدٌ مشابهٌ للأسد ، زيدٌ مُضارعٌ للأسد ، زيدٌ شبيهٌ بالأسد – Zaid is like a lion.

iii a verb like (يُضارع ، يُحاكي ، يُشابه ، يماثل ، يُضاهي) meaning (as, like), as in:

زيدٌ يُضاهي الأسدَ – Zaid is like a lion.

To put these four simile components into practice through a single example, let us rhetorically analyse the following example:

زيدٌ كالأسدِ – Zaid is like a lion.

where the noun (زيد – Zaid) represents the likened-to, the noun (أسد – the lion) represents the likened, the particle (كـ – like) represents the simile element, and the implicit notion (الشجاعة – courage) represents the simile feature which is a semantic link that is common between and shared by both nouns (زيد) and (الأسد).

5.3.2.1 The simile feature

In terms of the simile feature, we have nine forms of simile:

1 Single simile This refers to the simile which includes one simile feature that is shared by the likened-to and the likened. The simile feature, however, is not

mentioned, as in:

خدَّيكِ كالوردة – Your cheeks are like the rose.

where the simile feature (الحُمرة – redness) is the only feature that can be shared by the two ends of simile, the likened-to (الخدين – the two cheeks) and the likened (الوردة – the rose).

2 *Multiple simile* This kind of simile is achieved when an entity is likened to another entity which has several features, as in:

سالمٌ كوالده أخلاقاً ومشية وطولاً وصوتاً – Sālim is like his father in manners, walking, height, and voice.

where the likened entity (والد – father) enjoys many features such as (أخلاقاً ومشية وطولاً وصوتاً – manners, mode of walking, height, and voice). This also applies to the following example:

درسُكَ مثلُ العَسَلِ فائدةً ولذةً وسُهولة هضمٍ – Your lesson is like honey in benefit, taste, and ease of digestion.

3 *Compound simile* This refers to the likening of one image to another. This is also referred to as 'imagery simile', as in:

النجومُ كفقاعاتِ الماءِ – Stars are like water bubbles.

where the likened-to (النجوم – the stars) is compared to the likened (فقاعات الماء – the water bubbles) which are characterised by the features of (الإستدارة – roundness), (اللمعان – brightness), and (البياض – whiteness). These compound features have led to the construction of a compound simile. This is an image versus another, i.e. an imagery simile. Most importantly, because the constituent features of the likened complement each other, none of them can be taken out.

However, in multiple simile, we can take out a feature or even two in the comparison. For instance, we can say:

سالم كوالده أخلاقاً ومشية – Sālim is like his father in manners and walking,

(i.e. 'but not in voice and height'). The latter example is still considered as a multiple simile although some features are taken out. Other examples of a compound (imagery) simile are:

أنت كالمُستجيرِ مِنَ الظلم بفرعون – You are like someone seeking refuge to escape injustice by going to Pharaoh.

Because (فرعون – Pharaoh) is the symbol of justice, the image is established.

عيناهُ عالقتان في نفق　　كسِراج كوخ نِصْفِ مُتقِدِ

His eyes are dangling in a tunnel like a half lit lamp in a hat.

We have the image of the dangling eyes due to his serious illness and the image of a lamp that is half lit due to lack of oil.

دمُوعُكِ كاللآلي – Your tears are like the pearls.

The image in this compound simile is embodied in the likened (اللآلي – the pearls) which includes the multiple characteristic features (اللمعان ، الشفافية ، البياض ، الجمال – brightness, transparency, whiteness, beauty).

However, in terms of the presence or absence of the simile feature, we have two forms of simile which are synopsis and detailed:

4 *Synopsis simile* This kind of simile occurs when the simile feature is ellipted, as in:

كلامُكَ كالعَسَل – Your speech is like honey.

where the simile feature (في حلاوته/حلاوة – in its sweetness), for instance, is missing.

5 *Detailed simile* This kind of simile occurs when the simile feature is mentioned, as in:

كلامُكِ كالعَسَلِ حلاوةً – Your speech is like honey in its sweetness.

where the simile feature (حلاوة – sweetness) is employed.

Also, in terms of the ellipsis of the simile feature and the simile element, we have one form of simile:

6 *Effective simile* as in:

سالمٌ أسدٌ – Sālim is a lion.

where the simile feature (في شجاعته – in his courage) and the simile element (كـ – as, like) are missing.

However, in terms of the reverse order of the likened-to and the likened, we get the following form of simile:

7 *Reverse simile* as in:

الأسدُ يشبهُ سالماً – The lion is like Sālim.
البدرُ يشبهُ وجْهَكِ – The full moon is like your face.

In the above two examples, the order of this simile is reversed where the likened-to (al-mushabbah) elements are (الأسدُ – the lion) and (البدرُ – the full moon) and the likened (al-mushabbah bihi) elements are (سالما – Sālim) and (وجْهَكِ – your face).

However, the expected order of simile should be (سالمٌ يشبهُ الأسدَ – Sālim is like the lion) and (وجْهُكِ يشبهُ البدرَ – your face is like a full moon) where the likened-to are (سالمٌ – Sālim) and (وجْهُكِ – your face) and the likened are (الأسدَ – the lion) and (البدرَ – the full moon).

When the communicator provides a reporting proposition that does not include the likened-to and the likened but instead an implicit reference to their common feature is made, the following simile is constructed:

8 *Implicit simile* as in:

نورُ الشمس مسروقٌ مِن جبينها – The sunlight is stolen from her forehead.
جمالكِ يتحسَّرُ عليه البدرُ – The full moon feels jealous of your beauty.
المُبلَّلُ لا يُخيفُهُ المطرُ – The wet person is not scared of the rain.
الشاةُ المذبوحة لايؤلِمُها السلخُ – The slaughtered sheep does not feel the pain of pulling off its skin.

In these examples, we have implicit similes which can be presented explicitly in the following counterpart sentences:

جبينها كنور الشمس – Her forehead is like the sunlight.
جمالكِ كالبدر – Your beauty is like a full moon.
أنا كالمُبلل – I am like a wet person.
أنت كالشاة المذبوحة – You are like a slaughtered sheep.

9 *Imaginary simile* as in:

وجهها كالشبح – Her face is like a ghost.

where the likened-to is (وجهها – her face) and the likened is (الشبح – the ghost). This is called imaginary simile because 'the ghost' does not exist in real life. It is merely an imagination.

5.3.2.2 *The simile element*

In the construction of a simile, the element may or may not be employed. In terms of the occurrence of the simile element, we have two forms of simile:

1 *Unrestricted simile* This refers to the simile whose element is mentioned, as in:

الكِتابُ مِثل الصديق – The book is like a friend.
العُمْرُ كالضَّيفِ – Life is like a guest.

This kind of simile is also called 'explicit simile' because its element is employed explicitly. Thus, unrestricted simile is the opposite of confirmed simile. The Arabic word (mursal) signifies that this form of simile is unrestricted.

2 Confirmed simile This refers to the simile whose element is ellipted, as in:

يمشي الطفل مشيَ السُلحفاة – The child walks (like) a tortoise.
المُعلمُ غمامٌ – The teacher is (like) the clouds.

where no simile element such as the (كـ – like, as) is used. This kind of simile is also referred to as 'implicit simile' because its element is implicit.

5.3.3 Absence of simile element and feature

Rhetoric is defined as succinctness. This applies to simile, too. Let us consider the following example:

زيدٌ مثلُ الشَّمس فى الإشراق – Zaid is like the sun in shining.

In this simile example, we have all the required constituent rhetorical ingredients of simile such as the likened-to (زيد – Zaid), the likened (الشمس – the sun), the simile element (مثل – like), and the simile feature (الإشراق – shining). This detailed mechanism of expressing one's feelings has not in fact elevated much of the status of the likened-to (Zaid) in terms of rhetorical and stylistic effectiveness. This is attributed to the fact that the communicator has referred to a single feature only which is (الإشراق – shining). In other words, the characteristic features of the likened-to are restricted by the text producer who has also made an evident distinction between (Zaid) and (the sun) due to the employment of the simile element (مثل – like). Therefore, the above simile example lacks effectiveness and is not regarded as succinct. However, the problem will not be eliminated by saying:

زيدٌ شمسٌ في الإشراق – Zaid is a sun in shining.

where we have taken out the simile element (مثل – like) and thus produced two kinds of simile at the same time: 'confirmed' because the simile element is ellipted and 'detailed' because we have mentioned the simile feature (الإشراق – shining). However, the aesthetic value of this simile is not elevated enough to match the nice character of the likened-to (Zaid). The problem will not be eliminated either by saying:

زيدٌ مثلُ الشمس – Zaid is like the sun.

because the employment of the simile element (مثل) has made the distinction more salient, established the separation between the two ends of simile, the likened-to

(زيد – Zaid) and the likened (الشمس – the sun), and has also made the first end, i.e. the likened-to, different from the second end, i.e. the likened. Thus, the problem of effectiveness has not been solved by the last stylistic pattern although the communicator has produced two kinds of simile at the same time: 'long' because the simile element (مثل) is used and 'synopsis' because the simile feature (الإشراق – shining) is ellipted. Although the last pattern of simile is rhetorically better than the previous two examples, the most aesthetically and stylistically effective simile mode of discourse in Arabic is:

زيدٌ شمسٌ – Zaid is a sun.

The above example (زيدٌ شمْسٌ) is stylistically elevated and rhetorically effective due to the following rhetorical facts:

1 The communicator has employed a 'confirmed' simile by taking out the simile element (مثل).
2 The communicator has successfully managed at the same time to deliver a 'synopsis' simile by avoiding the use of the simile feature (الإشراق – shining).
3 The communicator has managed to produce a succinct mode of discourse.
4 Semantically, the communicator has removed the distinction between the characteristic features of (Zaid) and (the sun) and made the two different entities identical in everything. In other words, (Zaid) and (the sun) are now a single entity.
5 Pragmatically, (Zaid) has received the well-deserved praise by the communicator. Zaid is described as a person of an extremely high status, as high as the sun, i.e. no one can match him, he is the source of enlightenment and light to all people, the source of happiness, warmth, prosperity, civilization, and life, i.e. without the sun, prosperity cannot be attained, life and civilization will discontinue too. Exactly like the sun, Zaid will not be hated by people when he is away, and they look forward to see him and enjoy his presence, and when he is away for longer periods of time, cold and miserable conditions prevail. Zaid's might is also reflected by this simile. When he is too close, his opponents cannot win. The sun can burn. Thus, the aesthetic portrait, i.e. imagery, has widened considerably through the last simile stylistic mechanism. For this rhetorical reason, the poet al-Nābighah says in his praise poetry:

   فإنكَ شمسٌ والملوكُ كواكِبُ – You are a sun and the other kings are stars.

Therefore, succinctness, as a major rhetorical pragmatic criterion, has been established by the stylistic pattern (زيدٌ شمسٌ – Zaid is a sun) which is called 'effective simile'.

5.3.4 Simile categories

In terms of the two ends of simile, i.e. the likened-to and the likened, simile is divided into the following four categories:

1 Perceptible–perceptible simile This refers to the simile whose two ends belong to one of the five senses, i.e. sight, hearing, smell, taste, and touch. Therefore, both the likened-to and the likened are similar because both are perceptible entities, as in:

The sight sense: (شعْرُ ليلى كالليل – Laylā's hair is like the night.)

where both the likened-to (الشَعَر – the hair) and the likened (الليل – the night) can be seen.

The hearing sense: (صوتها مثل العندليب – Her voice is like a nightingale.)

where both the likened-to (صوت – voice) and the likened (العندليب – nightingale) can be heard.

The smell sense: (رائحة فمِكِ كالمِسْك – The smell of your mouth is like musk.)

where both the likened-to (رائحة الفم – smell of the mouth) and the likened (المِسْك – musk) can be smelled.

The taste sense: (هذه التفاحة كالعسل – This apple is as sweet as honey.)

where both the likened-to (التفاحة – the apple) and the likened (العسل – the honey) can be tasted.

The touch sense: (جِسْمُكِ كالحرير – Your body feels like silk.)

where both the likened-to (جسم – body) and the likened (الحرير – silk) can be touched.

2 Cognitive–cognitive simile This category refers to the simile whose both ends belong either to cognition or emotional feelings:

i cognition, rather than the five senses, is represented by expressions like (الأمل – hope), (الحظ – luck), (العلم /المعرفة – knowledge), (الجهل – ignorance), (الغباء – stupidity), (الذكاء – intelligence), (الشجاعة – courage), (الأخلاق – good manners), (الأدب – politeness), and (وجهة نظر / رأي – an opinion). In other words, these expressions designate abstract nouns, as in:

العِلمُ كالحياةِ – Knowledge is like life.

However, cognition only can be employed to construct a cognition–cognition simile which does not exist in real life. Therefore, this is referred to as

imaginary simile, as in:

أنيابُك كأنيابِ الغُول – Your teeth are like those of the demon.
رأسُهُ كرأس الشيطان – His head is like the devil's.

Although 'the teeth' and 'the head' can be seen with regards to the likened-to, they do not exist in reality with regards to the likened entities (الغول – the demon) and (الشيطان – the devil). Thus, it is merely an imagination on the part of the communicator.

ii emotional feelings like (السعادة – happiness), (الخوف – fear), (الغضب – anger, rage), (الحزن – sadness), (الألم – pain), and (الجوع – hunger), as in:

الجوعُ عذابٌ – Hunger is torture.

where both the likened-to (الجوع – hunger) and the likened (عذاب – torture, punishment) are entities that express emotional feelings.

3 Cognitive–perceptible simile This is when one end of the simile is cognitive while the other end is perceptible, as in:

آرائكم كظلام الليل – Your ideas are like the darkness of the night.
القناعة حلوة كالعسل – Contentedness is as sweet as honey.

where the likened-to nouns (آراء – ideas, views) and (قناعة – contentedness) represent cognitive entities while the likened nouns (ظلام الليل – the darkness of night) and (العسل – honey) represent perceptible entities that can be seen, felt, and tasted.

4 Perceptible–cognitive simile This refers to the category of simile whose first end is perceptible while the other is cognitive, as in:

صوتك أملٌ – Your voice is hope.

where the likened-to noun (صوت – voice) represents a perceptible entity that can be heard while the likened noun (أمل – hope) represents a cognitive entity that can be experienced.

5.3.5 Types of simile

There are 14 types of simile based on the simile feature, the simile element, and the two ends of simile which have been accounted for in 5.3.2.1, 5.3.2.2, and 5.3.4 earlier. These are:

1 single simile, as in (نصيحَتك كالدواء – Your advice is like medicine.)
2 multiple simile, as in (هذا الرئيسُ كسابقه في الكذب والفساد والجهل والرياء – This President is like his predecessor in lying, corruption, ignorance, and double-standard).

3 compound simile, as in (الشمسُ مثل الكرة الذهبية – The sun is like a golden ball.)
4 synopsis simile, as in (كلامُك كالعسل – Your speech is like honey.)
5 detailed simile, as in (كلامُك كالعسل حلاوة – Your speech is like honey in sweetness.)
6 unrestricted simile, as in (نصيحتك كالذهب – Your advice is like gold.)
7 confirmed simile, as in (نصيحتك ذهَبٌ – Your advice is gold.)
8 perceptible–perceptible simile, as in (هذا العصيرُ كماءِ البحر – This juice is like sea water.)
9 cognitive–cognitive simile, as in (الجوعُ كاليأس – Hunger is like despair.)
10 cognitive–perceptible simile, as in (حظي كدقيق في يوم عاصِفٍ – My luck is like flour in a gusty day.)
11 perceptible–cognitive simile, as in (هذا العِطرُ كالسعادةِ – This perfume is like happiness.)
12 imaginary simile, as (جسمه كجسم الديناصور – His body is like that of the dinosaur.)
13 reverse simile, as in (النارُ كالنِفاق – Fire is like hypocrisy.)
14 effective simile, as in (زيدٌ أسدٌ – Zaid is a lion.)

These forms of simile are illustrated in Figure 5.2.

5.3.6 Pragmatic functions of simile

Generally, the use of simile achieves the rhetorical function of hyperbole. However, there are specific pragmatic functions which the communicator

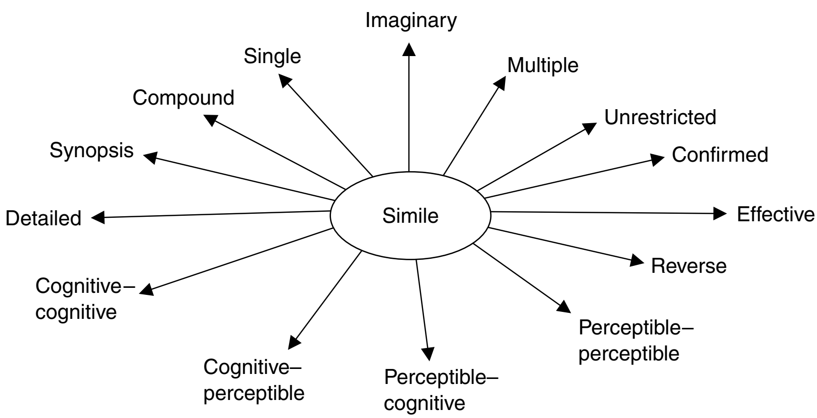


Figure 5.2 Forms of simile in Arabic rhetoric.

attempts to achieve through the simile mode of discourse such as:

1 to provide clarification, as in:

الزرافة مثلُ الجمل دونَ سِنام – The giraffe is like a camel but without a hump.

2 to identify a specific feature, as in:

الحَسَدُ كالنار تأكل نفسها – Jealousy is like fire eating itself.

3 to praise someone, as in:

أنت شمسٌ وغيرُك كواكِبُ – You are a sun and the others are stars.

4 to dispraise someone, as in:

يأكلُ زيدٌ كالبهيمة – Zaid eats like a beast.

5.4 Allegory

In Arabic rhetorical studies, allegory stands for al-majāz. In this section, we shall provide a linguistic and pragmatic account of allegory as a rhetorical mode of discourse in Arabic. In our present analysis, a linguistic and rhetorical definition of allegory is also given together with its prerequisites. We shall also investigate the two major categories of allegory which are cognitive and linguistic allegories, the various semantic relationships between the verb and its allegorical subject, and allegorical and non-allegorical attribution. The present account also investigates metaphor as a category of linguistic allegory, its components, together with the various kinds of metaphor. Hypallage, as a form of linguistic allegory, will also be accounted for together with its semantic relationships. Figure 5.3 illustrates the constituents of allegory in Arabic discourse.

5.4.1 What is allegory?

Linguistically, (المجاز) is morphologically related to the verb (جاز – to pierce through something, to penetrate, to go beyond). Based on this sense, the verb (جاز) is employed to signify 'going through and reaching an unintended objective'. Thus, (تجَوَّزَ محمود في كلامه) means (Maḥmūd has used allegory in his discourse). Therefore, rhetorically, al-majāz signifies 'the word' that is transferred from its denotative, i.e. intrinsic/non-allegorical, meaning to another meaning, i.e. non-intrinsic/allegorical meaning, which is intimately associated with the inherent non-allegorical meaning. In other words, there is a semantic link [(ᶜalāqah) or (jāmiᶜ)]

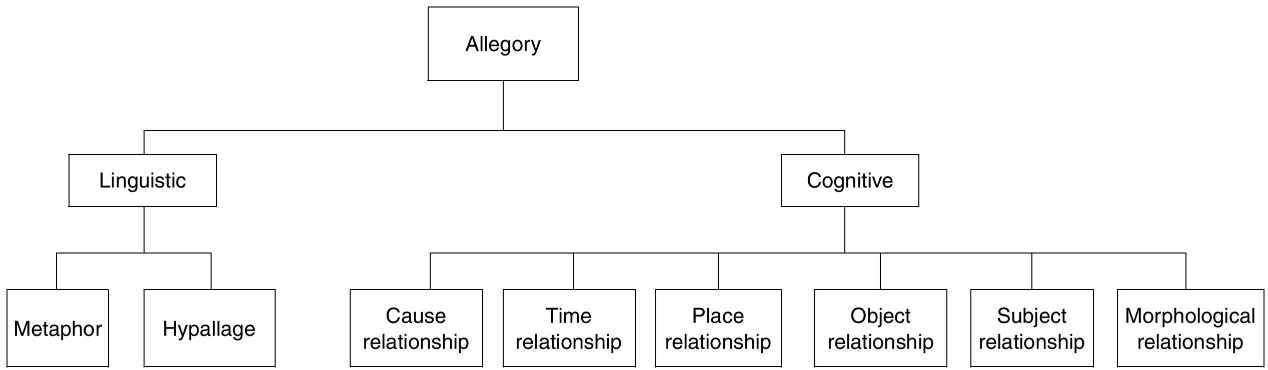


Figure 5.3 Constituents of allegory in Arabic rhetoric.

between the denotative signification and the allegorical signification, provided there is a clue (qarīnah) that indicates the non-occurrence of the denotative signification. There are two kinds of clue:

1 *Lexical clue* This is represented by an explicit lexical item in the proposition, as in:

زرتُ البحرَ في مكتبه – I visited the sea in his office.

where the lexical clue is (في مكتبه – in his office) which enables us to discern that the object noun (البحر – the sea) is employed to signify an allegorical meaning, namely (البحر – a very generous person, or a very knowledgeable person).

2 *Cognitive clue* This is represented by our mental faculties, i.e. common sense, that enable the language user and the addressee to discern the implicit underlying subject, for instance, of the proposition, as in:

زادت الأمثلة الطُلابَ فهماً – The examples increased the students' understanding.

There is no lexical clue in this example. The verb (زادَ – to increase) is attributed to the non-intrinsic, i.e. allegorical, subject (الأمثلة – the examples) which is, in fact, the 'cause' rather than the intrinsic subject. The intrinsic subject is implicit 'doer', which is (المعلم – the teacher), and is cognitively understood by the addressee. Thus, we have a cognitive clue by which our common sense and mental faculties enable us to discern who the allegorical or the non-allegorical subject is (see 5.4.2.1 point 1).

It is worthwhile to note that the semantic link is referred to as (wajh al-shabah – the simile feature) in the analysis of simile (see 5.3.2.1). In the light of this rhetorical definition, allegory is characterised by three main prerequisites:

1 There should be a semantic link that makes possible the transfer of the lexical item from its intrinsic signification to a non-intrinsic signification.
2 The semantic link may be based on similarity or dissimilarity.
3 There must be a lexical clue available that indicates the distinction between the denotative lexical item from the allegorical one, as in:

شَربَ زيدٌ ماءَ النيل – Zaid has drunk the Nile water.

Denotatively, the sentence means that (Zaid) has drunk all the Nile water. Allegorically, however, it means that (Zaid has drunk *some* water from the Nile). The semantic link is (شُرْبَ الماء – the drinking of water) and the lexical clue is the verb (شَربَ – to drink) whose occurrence does not allow the denotative, i.e. non-allegorical, meaning to take place due to its impossibility.

5.4.2 Categories of allegory

Allegory (al-majāz) is divided into two major categories: cognitive and linguistic. The following sections provide an explicated account of these two forms of allegory.

5.4.2.1 Cognitive allegory

Cognitive allegory refers to attributing the meaning of the verb to someone or something other than what is referred to by the verb itself as it appears in the proposition, as in:

جارَ الزمانُ – Time oppresses.

This is an example of a cognitive allegory because (الزمان – time) does not oppress but rather the action of (الجور – oppression) takes place during it. Thus, the verb (جار – to oppress), i.e. al-musnad, is attributed to its musnad ilaihi (الزمان). This attribution (al-isnād) of the verb (al-musnad) to the subject (al-musnad ilaihi) is allegorical. Therefore, in the above example, we have got non-intrinsic, i.e. allegorical, attribution. The clue (al-qarīnah) here is cognitive because common sense tells us that time cannot oppress and that this is an action carried out by a human entity that runs a regime or an institution. For this reason, cognitive allegory requires acute discernment to uncover the underlying intrinsic subject. However, the attribution of al-musnad (the verb) to its intrinsic musnad ilaihi is referred to as intrinsic, i.e. non-allegorical, attribution, as in:

سافر زيدٌ – Zaid has travelled.

where we have attributed the action of (السفر – travelling) denoted by al-musnad (سافر – to travel) to (زيد – Zaid) which is al-musnad ilaihi.

The relationship between the verb and its non-intrinsic, i.e. allegorical, subject takes one of the following semantic forms. It should be pointed out, however, that in all these forms, there is a cognitive clue through which we can discern the relationship and the attribution:

1 Cause relationship, as in:

بنَتْ الحكومة عِدَّة مستشفياتٍ في البلاد – The government built many hospitals in the country.

In this example, the communicator has attributed the action denoted by the verb (بنى – to build) to (الحكومة – the government). However, ‘the government’ is made

up of a Head of State and many other Cabinet Ministers who are in charge of running the country but they have not in fact done the action of building the hospitals. They have only issued a decree or a directive to build these hospitals and these instructions have been the 'cause' of building the hospitals. The actual action of building has been carried out by the builders and their teams of workers. Thus, the communicator has attributed the verb (بنى) to an allegorical subject which is (الحكومة) and the non-allegorical/intrinsic subject is (البنائون والعُمّالُ – the builders and workers). Therefore, the semantic link which has allowed this attribution is the 'cause' and the clue is the addressee's cognitive faculty which has enabled him or her, as a text receiver, to discern the intrinsic attribution, i.e. who the intrinsic underlying subject is, i.e. who the actual performer of the action of building is. Thus, the attribution of the action denoted by the verb to the allegorical subject in the above example is due to the cause relationship.

Also, in:

غيَّرتْ المشاكِلُ رأسَهُ – Problems have changed his hair.

In this example, the action of (تغيير – change) denoted by the verb (غيَّرَ – to change) is attributed to the non-intrinsic subject (المشاكل – problems). However, the underlying intrinsic, i.e. non-allegorical, subject is (ضعْف في جذور الشعر – weakness in the roots of the hair) which is implicit and is cognitively understood by the language user and the addressee. This also applies to:

يفعل المالُ كلَّ شيءٍ في الحياة – Money does everything in life.

in which the non-allegorical subject is cognitively understood as (الشخصُ الثري – the wealthy person) rather than the allegorical subject (المال – money).

Similarly, in:

أنبتَ المطرُ الزرعَ – The rain made the plants grow.
قتلَ البردُ الناسَ – The cold weather killed the people.

where we have the allegorical subjects (المطر – the rain) and (البرد – the cold weather) but the non-allegorical subjects are attributed to (ﷲ – God) who has used 'the rain' and 'the cold weather' as causes for (نبات أو نمو الزرع – causing the plants to grow) and (القتلْ – causing someone to die).

2 Time relationship, as in:

مَنْ سَرَّهُ زَمنٌ ساءَتهُ أزمانُ – Whoever time has pleased him or her once, he or she must have been displeased by other times.

The communicator has attributed the actions denoted by the verbs (سرَّ – to please) and (ساءَ – to displease) to the allegorical subject (زمن – time). The non-allegorical

subject, however, should be (البأس والفواجع – misfortunes and calamities). The attribution of the verb to the allegorical subject in this example is due to the time relationship.

Also, in:

ستكشفُ لك الأيامُ حقيقة الأمر – The days will show you the reality of the matter.

where the action denoted by the verb (تكشفُ – to show) is attributed to the allegorical subject noun (الأيام – the days) but in fact the underlying non-allegorical subject is (الناس – people).

Similarly, in:

أهلكتهُ الشيخوخة – Old age has destroyed him.
أنضجتهُ التجربة – Experience has made him mature.
قضينا يوماً سعيداً – We spent a happy day.
مرّت عليه ليلة بائسة – A miserable night passed by him.

where the actions designated by the verbs (أهلكَ – to destroy), (أنضجَ – to make someone mature), (قضى – to spend), and (مرَّ – to pass by) are attributed to the allegorical subjects (الشيخوخة – old age), (التجربة – experience), (يوماً سعيدا – a happy day), and (ليلة بائسة – a miserable night). However, the non-allegorical subjects of the above four sentences are (ضعفُ بدنه – weakness of his body), (التفاعُل مع الناس – interaction with people), (حفلة – a party), and (ظروف صعبة – difficult circumstances, or مشكلة عويصة – a complicated problem) respectively.

3 Place relationship, as in:

إزدَحَمَتْ الشوارعُ بالناس في وقت العيد – The streets have become crowded by people during the ʿĪd time.

The action denoted by the verb (إزدحمَ – to be busy) is attributed to the allegorical subject (الشوارع – the streets). Since this subject noun is inanimate and cannot perform this action, the non-allegorical underlying subject is in fact (الناس – the people), i.e. it is the people who get crowded and the streets are the places where the action of (الإزدحام – crowding) takes place. Thus, the attribution is due to the place relationship.

Also, in:

تسيلُ الأنهارُ في المدينة – Rivers flow in the city.

where the allegorical subject is (الأنهار – rivers) while the underlying non-allegorical subject is (المياه – water) and the noun (الأنهار) is the place, i.e. the container, where (المياه – water) flows.

Similarly in:

فاضَ الكأسُ – The cup overflowed.
جاءَ الوادي – The valley has come.

where we have allegorical subjects (الكأس – the cup) and (الوادي – the valley) whose non-allegorical underlying subjects should be (الماء – the water) and (الفيضان – the flood, i.e. مياهُ الفيضان – the flood water).

4 Morphological relationship, as in:

جَنَّ جُنونُ الرجُل عندما سُرِقتْ سيارتهُ – The man got mad when his car was stolen.

In order to appreciate the morphological relationship, we need to provide the literal translation of this example which is (The man's madness became mad when his car was stolen). In this kind of attribution, we find the allegorical subject morphologically related to the verb. For instance, in the above example, the verb (جنَّ – to be mad) is attributed to the morphologically related allegorical subject (جُنون – madness) which is a nominalised noun. The verb should have been attributed to the non-allegorical subject (الرجُل – the man). The attribution that has occurred in the above example is due to the morphological relationship.

Also, in:

جَدَّ جدُّ الطلابِ – The students have become serious.

Again, we need the literal translation which is (The seriousness of the students have become serious). Thus, the verb (جَدَّ – to become serious) is attributed to the allegorical subject (جدُّ – seriousness) which is a nominalised noun that is morphologically related to the verb (جَدَّ). The non-allegorical subject is in fact (الطلابُ – the students).

Similarly in:

كتِبَ كتابُهُ – His marriage contract is written down.
رُوِيَتْ روايَتهُ – His tale has been told.

where we have the verbs (كتِب – to be written down) and (رُويتْ – to be told) are attributed to the allegorical subjects (كتابه – his marriage contract) and (روايته – his tale) of the above passive sentences. These subject noun phrases are morphologically related to their relative verbs (كتب – to write) and (روى – to tell a tale) respectively.

5 Subject relationship, as in:

إنَّ وعدهُ مأتيًا – His pledge will definitely take place.

The literal translation (his pledge will definitely be made) is required to appreciate this form of relationship. The communicator has employed allegorically the

passive participle (مأتيا – to be made) but in fact the non-allegorical active participle (آتياً – to take place, to come) should have been employed instead.

Also, in:

إنَّ دارَهُ مستورةٌ – His house is sheltering his family.

In this speech act, the communicator has employed a passive participle (مستورة – sheltering). However, the subject relationship is evident through the literal meaning (إنَّ دارَهُ ساترة – his house is sheltering his family) where the speaker's speech act actually implies the use of a non-allegorical active participle (ساترة – sheltering) instead of the passive participle.

6 Object relationship, as in:

يعيشَ زيدٌ عيشة راضية – Zaid lives a pleasant life.

In this example, the active participle (راضية – pleasant) is allegorically employed instead of the expected passive participle (مرْضيَّة – something to be pleased with). Therefore, the active participle has been, in fact, allegorically attributed to the object, i.e. the passive participle, (مرْضيَّة). Therefore, the non-allegorical passive participle should have been used and the sentence should read:

(يعيشُ زيدٌ عيشة مرْضيّاً عنها – Zaid lives a life he is pleased with.)

Similarly in:

الطريق الخارجيُّ آمِنٌ – The motorway is safe.
زيدٌ بيتهُ عامِرٌ – Zaid's house is well-furnished.
الإقتصادُ في وضع راضٍ – The economy is in a satisfactory condition.

In these speech acts, the communicator has allegorically employed the active participles (آمِنْ – safe), (عامِر – well-furnished), and (راض – a satisfactory condition). The communicator's underlying signification in fact alludes to the passive participle. Thus, the above speech acts should be understood as (الطريق الخارجي مأمون – the motorway is safe-guarded), (زيد بيته معمور – Zaid's house is furnished very well and is blessed), and (الإقتصاد في وضع مرْضيٍّ عنه – the economy is in a state which everyone is satisfied with) which reflect the meanings of the passive participles as objects.

5.4.2.1.1 PRAGMATIC FUNCTIONS OF COGNITIVE ALLEGORY

The communicator employs propositions with cognitive allegory for a number of communicative functions such as:

1 Succinctness and effectiveness The major objective of an effective discourse is succinctness. Cognitive allegory is a linguistic vehicle through which the

communicator achieves the rhetorical objectives of succinctness and effectiveness. A cognitively allegorical mode of discourse is more succinct than a non-allegorical expression, as in:

نقل رئيسُ الوزراء البريطاني مقرَّ حكومته من لندن إلى ادنبرة – The British Prime Minister has moved his cabinet headquarters from London to Edinburgh.

which is more succinct and effective than its non-allegorical counterpart here:

أصدر رئيسُ الوزراء البريطاني أمراً بنقل مقر حكومته من لندن إلى ادنبرة وقامت شركات نقل الأثاث بإرسال سياراتها وعمّالها لنقل أثاث ومعدات الوزراء من لندن إلى ادنبرة .

The British Prime Minister has issued an order to move his cabinet headquarters from London to Edinburgh and the removal companies have sent their vehicles and workers to move the furniture and equipment of the Ministers from London to Edinburgh.

2 *Non-conviction of the non-allegorical subject* Through cognitive allegorical discourse, the communicator attempts to protect the identity of the non-allegorical doer of the action denoted by the verb, as in:

زيدٌ قتلهُ غباءُهُ – As for Zaid, his foolishness has killed him.

By attributing the action denoted by the verb (قتل – to kill) to the allegorical subject (غباء – foolishness), the communicator has, in fact, covered up for the real murderer who is the non-allegorical, i.e. the intrinsic, subject. Rhetorically, the allegorical subject (غباء) is the cause of (مقتلُ زيد – Zaid's murder) but the real murderer's name has been concealed. This mode of discourse is adopted by the communicator who wants to defend rather than to incriminate the non-allegorical subject.

3 *Aesthetic effect* The communicator may wish to add an aesthetic touch to his or her discourse in order to produce an impact on the text receiver through a cognitively allegorical proposition as we have seen in 5.4.2.1 earlier. It is a stylistic attempt that allows the communicator to make his or her imagination wild by going beyond the linguistic limits of Arabic without violating the textual feature of acceptability.

5.4.2.2 Linguistic allegory

This applies to lexical items which are transferred from their intrinsic meaning to another non-intrinsic meaning where we have a semantic connection as well as a similarity between the two meanings through a lexical clue. Linguistic allegory is

sub-divided into two major figures of speech: (1) metaphor and (2) hypallage. These are expounded in the following sections.

5.4.2.2.1 METAPHOR

In Arabic rhetoric, metaphor is referred to as al-isti[c]ārah which is a form of linguistic allegory and is regarded as the peak of figurative skills in spoken or written discourse. Metaphor is the master figure of speech and is a compressed analogy. Through metaphor, the communicator can turn the cognitive or abstract into a concrete that can be felt, seen, or smelt. Linguistically, (الإستعارة) is derived from the verb (أعارَ – to borrow), i.e. borrowing a feature from someone or something and apply it to someone or something else. Rhetorically, however, metaphor is an effective simile whose one end of the two ends, i.e. the likened-to (al-mushabbah) and the likened (al-mushabbah bihi), has been ellipted. Yet, metaphor represents a highly elevated effective status in Arabic rhetoric that cannot be attained by effective simile (see 5.3.2.1, number 6). In metaphor, the relationship between the intrinsic and non-intrinsic signification is established on the similarity between the two significations, i.e. there is a semantic link ([c]alāqah) between the two meanings. The metaphorical meaning, however, is discernible to the addressee through the lexical clue (al-qarīnah) available in the speech act, as in:

يخشى الناسُ صواعِقَ جرير – People are frightened of Jarīr's lightning.

In this metaphorical proposition, the linguistic clue is represented by (جرير – Jarīr) which enables us, as text receivers, to discern the fact that the metaphorical expression (صواعق – lightning) is not, in fact, coming from (السماء – the heavens) but rather from a satire poet who is human and known to us as (جرير). Thus, the linguistic clue does not allow the occurrence of the intrinsic signification. Therefore, (صواعق) is understood as (شعر هجاء – satire poetry), (كلمات بذيئة – nasty words), or (نقد لاذع – pungent criticism). Hence, there is a similarity in the non-metaphorical signification of the expression (صواعق – lightning) which comes from the heavens causing destruction and the metaphorical signification of the expression (صواعق – lightning) which is employed by the proposition above that signifies 'satire poetry', 'nasty words' or 'pungent criticism' that can also cause destruction such as that of people's reputation. Thus, semantically, similarity in signification is the major element of metaphor in Arabic rhetoric.

5.4.2.2.1.1 Metaphor components In Arabic, metaphor consists of three major components. Due to the fact that there are different kinds of metaphor, these three

components may not be all available in a single metaphor. The metaphor components are:

1 the borrowed-from – this is equivalent to the likened element in simile;
2 the borrowed-to – this is equivalent to the likened-to in simile;
3 the borrowed – this is the borrowed lexical item taken from the borrowed-from and given to the borrowed-to.

To explain the above three metaphor components, let us consider the following example:

زيدٌ أسدٌ – Zaid is a lion.

where the noun (زيد – Zaid) represents the borrowed-to, the noun (أسد – lion) represents the borrowed-from, and the semantic feature (الشجاعة – courage) that is shared by and establishes the link between (زيد) and (أسد) is the borrowed.

5.4.2.2.1.2 Types of metaphor In Arabic rhetorical studies, metaphor is divided into the following major kinds as illustrated by Figure 5.4.
The six forms of metaphor in Arabic discourse are explicated in the following:

1 Explicit metaphor Since metaphor is a form of an effective simile, explicit metaphor is a mode of discourse whose likened element is maintained but its likened-to element is ellipted, as in:

إحذر سيفاً بين فكّيك – Beware of the sword between your two jaws.
في فم ليلى بردٌ مُنضّد – There are well-arranged pieces of hail in Layla's mouth.

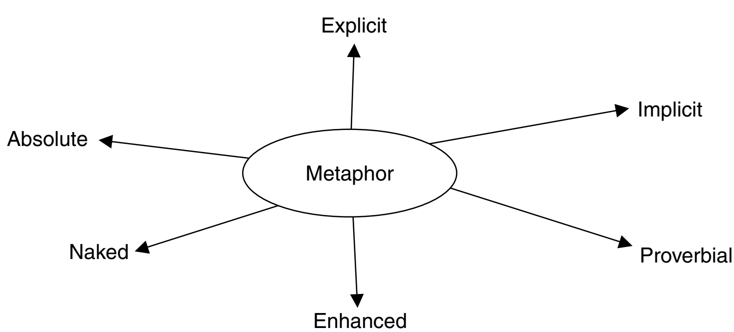


Figure 5.4 Types of metaphor in Arabic discourse.

where the lexical clue in the first example is (بين فكيك – between your two jaws) and in the second example is (في فم – in the mouth). The likened element is (سيف – sword) in the first example and in the second example it is (برد – pieces of hail). The likened-to elements (اللسان – the tongue) in the first example and (الأسنان – teeth) in the second example are ellipted.

Similarly, in:

عقد زيدٌ قِرانهُ على زهرة من زهرات المجتمع – Zaid signed the marriage contract with a flower from the flowers of the society.

where the likened, i.e. the borrowed-from, element (زهرة – flower) is mentioned in the speech act but the communicator has taken out the borrowed-to, i.e. the likened-to, element which is (فتاة جميلة – a beautiful girl) from this speech act. The lexical clue in this speech act is (عقد قران – marriage contract).

أقبلَ البحرُ يمشي – The sea came walking.
ناظرَ سالمٌ بحراً – Sālim debated with a sea.

where the likened elements (البحر – the sea) and (بحراً – a sea) are explicitly mentioned while the likened-to elements (الرجل الكريم – the generous man) and (عالِم – a scholar) are ellipted. In these speech acts, the lexical clues are (يمشي – to walk) and (ناظرَ – to have a debate with someone).

طلعَ البدرُ علينا – The crescent has come out for us.

where the likened element (البدر – the crescent) is mentioned but the likened-to element (رجل رفيع الدرجة – a man of a high status) is ellipted. In this example, we have a lexical clue which is (طلع – to come out).

2 Implicit metaphor Implicit metaphor is achieved through the ellipsis of the likened element from a given proposition, as in:

إحذر اللسان العضْب – Beware of the acid tongue.
لسلمى أسنانٌ يُقدِّرُ ثمنها الجوهري – Salmā has got teeth whose value can only be appreciated by a jeweller.

where the lexical clue in the first example is (العضب – acid) and in the second example is (يُقدِّرُ ثمنها الجوهري – whose value can only be appreciated by a jeweller). The likened elements (السيف – the sword) in the first example and (برد – pieces of hail) in the second example are ellipted while the likened-to elements (اللسان – the tongue) in the first example and (الاسنان – the teeth) in the second example are kept by the text producer.

Similarly, in:

الحروب تحرق الأخضر واليابس – Wars burn the green and the dry.
شنّوا الحربَ فلاقوا حتفهم وصافحوا منایاهم – They launched the war, they were killed and shook hands with their fate.

where the borrowed-from, i.e. the likened, elements represented by (النار – fire) and (الناس – people) are ellipted but the text receiver can discern the meaning from the feature (الإحراق – burning) that alludes to (الدمار – destruction, i.e. الحروب – wars) and from the feature of (المصافحة – shaking hands) that alludes to (الناس). However, the likened-to, i.e. the borrowed-to elements (الحروب – wars) and (صافحوا – to shake hands) are maintained. In these examples, we have cognitive clues represented by (الأسلحة – weapons) that are used in (الحروب – wars) that cause (الإحراق) and the implicit plural pronoun (هم – they (a human animate subject)) in the verb (شنوا – to launch) which has the prototypical human feature of 'shaking hands'. Our common sense has enabled us to discern this signification.

إني لأرى رؤوساً قد أينعت وحان قِطافها وإني لصاحبُها – I can see heads that have become ripe and time has come to pick them up and I am the one for this task.

where the likened element (الثمرات – the fruits) is ellipted whereas its likened-to element (رؤوس – heads) is mentioned. To enforce the effectiveness of this implicit metaphor, the communicator, who is al-Ḥajjāj, has employed other lexical elements which are (أينعت – to become ripe) and (حان قِطافها – their time to pick up is due now).

3 Proverbial metaphor The simile feature is taken out from the proverbial metaphor while other metaphor components are maintained. Unlike other kinds of metaphor, proverbial metaphor occurs as a whole proposition rather than being represented by an individual lexical item. It is important to note that there is no lexical clue in this kind of metaphor. The clue is cognitive because the addressee can discern the meaning through the cognitive faculty and common sense, as in:

أنت تضربُ في حديدٍ باردٍ – You are flogging a dead horse.
لا تنثر الدُرَّ أمامَ الخنازير – Do not disperse pearls in front of the pigs.

These are proverbial metaphors that are said to someone who does not understand or listen to any advice or admonition.

مرعىً على دِمنة – Pasture on garbage.

This proverbial metaphor is said to people who pretend to be friends but, in fact, they have hidden grudge against each other. Also, in:

أنتَ تخُط على الماء – You are writing on water.
أراك تنفخ في غير فحْمٍ – You are not blowing in coal.
أنتِ تصرُخينَ في وادٍ – You are yelling in a valley.

which are used to refer to someone who is doing something with no fruition or success. These proverbial metaphors also mirror a mental image of ‘someone drawing or writing on water’, ‘someone blowing in fire’, and ‘someone yelling in a valley’. In all these examples, the borrowed feature, i.e. the simile feature, is (عدمُ الفائدة – futile action, uselessness).

4 Enhanced metaphor In this mode of discourse, the communicator mentions in his or her discourse some lexical items that are semantically relevant to the borrowed-from, i.e. the likened, as in:

رأيتُ أسداً يخطُبُ وله مخالبٌ – I saw a lion giving a speech and has got claws.
سمعتُ عصفوراً يتحدّثُ الى الناس له ريشٌ وأجنحة – I heard a sparrow talking to people and has got feathers and wings.
عقد سالمٌ قِرانهُ على زهرةٍ من زَهَرات المُجتمع تملأ الأفقَ شذىً – Zaid signed the marriage contract with a flower from the flowers of the society which (i.e. the flower) has filled the horizon with fragrance.

The lexical item (مخالب – claws) in the first example is semantically relevant to the likened noun (أسد – lion), the lexical items (ريشٌ وأجنحة – feathers and wings) in the second example are relevant semantically to the likened noun (عصفور – a sparrow), and the lexical items (تملأ الأفقَ شذىً – to fill the horizon with fragrance) in the third example are related semantically to the likened noun (زهرة – flower).

Similarly in:

تبسّمَ البرقُ فأضاءَ ما حولهُ – Lightning smiled and illuminated what is around it.
تحدّثت شمسٌ في القاعة مُشرقة مُضيئة تدفيءُ الناسَ – The sun has spoken in the hall, shining, giving light, and giving warmth to people.
سلمتُ على قمرٍ لم يكتمل شكله بعدْ – I said hello to a moon whose shape has not completed yet.

In these examples, the lexical item (أضاءَ – illuminated) is relevant semantically to the likened noun (البرق – lightning), the words (مُشرقة – shining, مُضيئة – giving light, and تدفيءُ – giving warmth) are relevant semantically to the likened noun

(شمس – sun), and the constituent words of the expression (لم يكتمل شكله بعدْ – whose shape has not completed yet) are semantically related to the likened noun (قمر – moon).

5 Naked metaphor In this mode of allegorical discourse, the speech act contains lexical items that are semantically appropriate to the borrowed-to, i.e. the likened-to, as in:

رأيتُ أسداً يخطُبُ مُرتدياً نظارةً وعِمامة – I saw a lion giving a speech wearing glasses and a turban.

where the lexical items (نظارةً وعِمامة – glasses and a turban) that are semantically relevant to the human noun, i.e. the likened-to, (الخطيب – the speaker) who is pragmatically discerned and is described as (أسد – lion) which rhetorically acts as the likened element, i.e. the borrowed-from.

وعدني البدرُ بزيارتي غداً – The crescent promised to visit me tomorrow.

where the lexical items (وَعَدَ – to promise) and (بزيارتي – to visit me) are semantically appropriate to a human entity which we can discern in this speech act as the likened-to (المحبوبة – the sweetheart) who is described as (البدرُ – the crescent) which acts as the likened element. Of course, the implicit notion (الحُسْنُ / الجمالُ – beauty) represents the semantic link which is shared by the likened (البدر) and the likened-to (المحبوبة).

Similarly in:

تحدّثَ البحرُ في القاعة يقدّم آراءاً مفيدةً – The sea spoke in the hall giving useful points of view.
سمعتُ عصفوراً يتحدّثُ مرتدياً نظارةً ورباط عُنقٍ – I heard a sparrow talking to people wearing glasses and a tie.
عقد زيدٌ قِرانهُ على زهرة من زهرات المجتمع تتحدّث الإنجليزية بطلاقةٍ – Zaid signed the marriage contract with a flower from the flowers of the society who speaks English fluently.

In these three examples, the lexical items (يقدّم آراءاً مفيدة – giving useful points of view), (مرتدياً نظارةً ورباط عُنقٍ – wearing glasses and a tie), and (تتحدّث الإنجليزية بطلاقةٍ – speaks English fluently) are semantically relevant to the human nouns, i.e. the likened-to nouns (المدير – the manager), (خطيب – a speaker), and (فتاة جميلة – a beautiful girl). These likened-to, i.e. borrowed-to, nouns are discerned by the text receiver through their semantically related lexical items that have occurred with them.

6 *Absolute metaphor* The text producer in this mode of discourse:

i either does not introduce any lexical elements that are semantically relevant to the likened-to and the likened, as in:

رأيتُ أسداً في القاعة – I saw a lion in the hall.
استمعتُ الى عصفورٍ يُلقي خُطبة – I listened to a sparrow giving a speech.
نزلَ المطرُ على خدِّ الفتاةِ – Rain has fallen on the girl's cheeks.
أحيت الحفلَ نجمة – A star gave a performance in the party.

where no semantically relevant lexical elements are mentioned in the above speech acts after the likened nouns (أسداً – a lion), (عصفور – a sparrow), (المطرُ – rain), and (نجمة – a star). Thus, absolute metaphors are established.

ii or introduces lexical elements that are relevant to both the likened-to and the likened, as in:

رأيتُ أسداً يخطُبُ مُرتدياً نظارةً وعِمامة وله مخالبٌ – I saw a lion giving a speech wearing glasses and a turban and has got claws.
أحيت الحفلَ نجمة أنارت المسرح وغنت أحلى الأغاني – A star gave a performance in the party, illuminated the theatre, and sang the most beautiful songs.

where, in the first example, the speech act involves the lexical items (مُرتدياً نظارةً وعِمامة – wearing glasses and a turban) that are semantically relevant to the likened-to (الخطيب – the speaker) as well as the lexical item (مخالبٌ – claws) that is semantically appropriate to the likened noun (أسداً – a lion). In the second example, however, the communicator has employed lexical items (أنارت المسرح – illuminated the theatre) that are semantically relevant to the likened inanimate non-human noun (نجمة – star) and lexical items (غنت أحلى الأغاني – she sang the most beautiful songs) that are semantically appropriate to the likened-to animate human noun (مُغنية – a singer).

Thus, absolute metaphors are established.

Thus, to sum up and explain further the last three types of metaphor (enhanced, naked, and absolute), we can refer to the following examples:

In enhanced metaphor, we say: (رأيتُ أسداً يخطُب وله مخالب – I have seen a lion giving a speech and has got claws.)
In naked metaphor, we say: (رأيتُ أسداً يلبس نظّارة وعمامة – I saw a lion wearing glasses and a turban.)

In absolute metaphor, we either say: (رأيتُ أسداً يخطب – I have seen a lion giving a speech.)
Or: (رأيتُ أسداً يخطُب وله مخالب ويلبس نظّارة وعمامة – I have seen a lion giving a speech, has got claws, and wearing glasses and a turban.)

5.4.2.2.2 HYPALLAGE

In Arabic rhetoric, hypallage is referred to as al-majāz al-mursal which is a form of linguistic allegory. Unlike metaphor, in hypallage, the semantic relationship between the lexical item that is employed in its non-intrinsic meaning and its intrinsic meaning is not based upon similarity. There should be, however, a lexical clue that designates the non-occurrence of the intrinsic meaning. In hypallage, the semantic relationship which is not based on similarity has several forms as illustrated by Figure 5.5.

Hypallage in Arabic discourse takes one of the following semantic relationships:

1 Causality relationship In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word, which is regarded as the cause of bringing about something else. The communicator's intended meaning, however, is the result or effect of the cause, as in:

رعَتْ الماشية المطرَ – The cattle has grazed the rain.

In this example, the 'cause' lexical item (المطر – rain) is mentioned. Pragmatically, however, the communicator has meant the 'effect', i.e. the 'result' of the rain

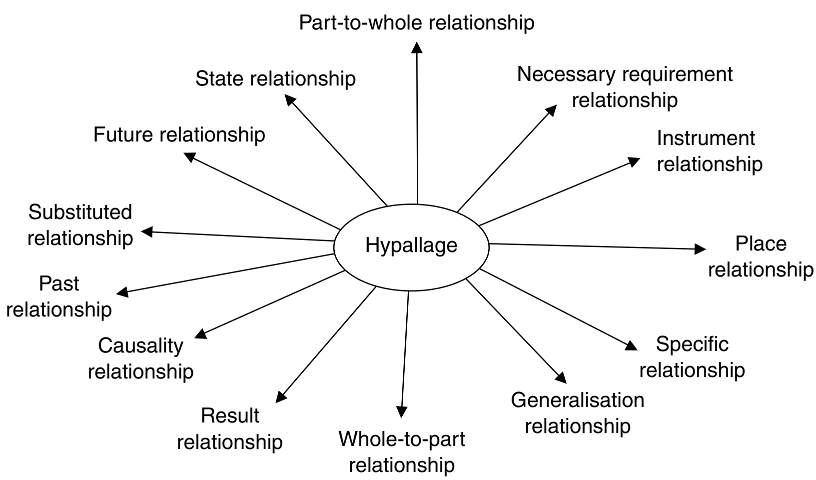


Figure 5.5 Forms of hypallage and their semantic relationships.

which is (العُشبْ – the grass). There is, therefore, a semantic causality relationship between (المطر – rain) and (العُشبْ – grass), i.e. a cause-effect relationship. Thus, the lexical item (المطر – rain) represents the hypallage whose relationship is causality.

تفرَّقتْ كلمة القوم – The community's word has diversified.

The 'cause' lexical item is (الكلمة – the word) whose 'effect' is to 'unite' or 'disunite' a group of people. Thus, hypallage is represented by the lexical item (كلمة – the word) whose relationship is causality, i.e. the semantic link between the two meanings is the causality relationship. In other words, the 'good word' can lead to unity whereas the 'bad word' can cause disunity among people. The clue that has made us realise that the lexical items (المطر – rain) and (كلمة – word) are employed allegorically is our common sense. This, in fact, applies to all the other semantic relationships that are listed in the following paragraphs.

2 Result relationship The communicator mentions the result entity but, pragmatically, he or she wants to refer to the 'result' of something, as in:

سقى زيدٌ صديقه الإثمَ – Zaid made his friend drink the sin.

The 'result' lexical item is (الإثم – the sin, i.e. immoral acts) which implicitly alludes to (الخمر – alcohol). The communicator means that the result of alcohol is the commitment of some immoral or violent acts. Hypallage is, therefore, represented by the word (الإثم). Thus, the sentence does not literally mean that Zaid has made his friend drink 'the sin' but rather has an underlying signification that is based on the result relationship which means that 'Zaid has made his friend drink *alcohol* that will make him commit immoral acts'.

دعى زيدٌ صديقه إلى السجن – Zaid invited his friend to prison.

In this sentence, hypallage is represented by the lexical item (السجن – prison) whose underlying signification is (الجريمة – crime). In other words, the result of committing a crime is imprisonment. Thus, the communicator's intended underlying meaning of this example is:

(دعى زيد صديقه إلى ارتكاب جريمة – Zaid invited his friend to commit a crime).

The same semantic relationship applies to the following examples:

تناول سالمٌ كأسَ الشفاء – Sālim drank the cup of recovery.
أمطرت السماءُ نباتاً – The sky rained plants.

where hypallage is represented by the 'result' words (الشفاء – recovery) and (نباتاً – plants), i.e. these words are the direct result of 'recovery' and 'plantation'.

3 Whole-to-part relationship This applies to the employment of a lexical item that refers to the whole but the communicator only wants to refer to a limited part, as in:

شَربتُ ماءَ دجلة – I drank the water of Tigris.
سبحتُ في البحر – I swam in the sea.
وضعَ زيدٌ إصبعه في أذنه – Zaid has put his finger into his ear.

In these examples, the communicator has employed lexical items that refer to the whole but in fact what he or she has meant is to refer to the part. This is achieved through the rhetorical means of hypallage and the clue to our understanding, as text receivers, remains through our cognitive faculties and common sense. In other words, one cannot drink the whole river of Tigris, swim in the whole of the sea, or put one's whole finger inside one's ear. In the above examples, hypallage is represented by the lexical items (ماء دجلة – Tigris water), (البحر – the sea), and (إصبع – finger) whose semantic relationship is whole-to-part.

4 Part-to-whole relationship This semantic relationship applies to the use of a word that refers to a specific part only but the communicator wants it to refer to the whole entity, as in:

إنَّ العدُوَّ عيونه في كل شارع – The enemy has his eyes in every street.

Through hypallage, the communicator has employed the part (العيون – the eyes) to convey the meaning of the whole which is (الإنسان – the human individual, i.e. the spies who have got eyes as parts of their bodies).

Also, in:

ألقى الخطيبُ كلمة – The speaker gave a word.

where hypallage is represented by the part lexical item (كلمة – a word) whose pragmatic non-allegorical signification is the whole speech (خُطبة – speech).

5 Generalisation relationship When a lexical item that refers to something in general is used while the communicator intends to refer to a specific meaning, the hypallage relationship of generalisation is established, as in:

يظنُ الناسُ أنّ زيداً فقيرٌ – People think that Zaid is poor.

In this example, the word (الناس – people) represents hypallage since it refers to all people in general but in fact the intended message of the communicator is to refer to one specific person who is not named rather than all people.

6 *Specific relationship* The communicator employs a lexical item in a non-restricted allegorical meaning while the intended, i.e. non-allegorical, signification is specific alluding to a specific person or thing, as in:

نقض البريطانيون اتفاقية تبادل الأسرى – The British have abrogated the treaty of the repatriation of prisoners of war.

where hypallage is represented by the lexical item (البريطانيون – the British) which is used in a non-restricted meaning involving all the British people. However, there is, in fact, one British person who has performed the action denoted by the verb (نقضَ – to violate) and who is the underlying non-allegorical subject, i.e. the British Prime Minister.

The same applies to:

> (إجتمعت قريش وتميم في مكة – Quraish and Tamīm met in Mekkah) in which hypallage is represented by the non-restricted nouns (قريش) and (تميم) which are employed by the communicator in a non-restricted allegorical signification that refers to all people of the tribe of Quraish and Tamīm. In reality, however, only the leader of the tribe of Quraish and the leader of the tribe of Tamīm met. These two tribal leaders act as the non-allegorical subjects of the verb (إجتمع – met).

7 *Necessary requirement relationship* This applies to the semantic relationship in which something does not take place unless something else has already taken place, as in:

طلعَ ضوءُ النهار – The day's light has come out.

In this example, the hypallage expression (ضوء النهار – day's light) refers to the underlying non-allegorical meaning represented by the word (الشمس – the sun) because (ضوء النهار) cannot take place without the 'sun' having been out. In other words, (الشمس) is a necessary requirement for (ضوء النهار).
Another example of this semantic relationship is:

دخلت الشمسُ من الشبّاك – The sun entered from the window.

where the hypallage lexical item (الشمس – sun) refers to (ضوء الشمس – sunlight).

It is worthwhile to note that the necessary requirement relationship (al-ᶜalāqah al-malzūmiyyah) overlaps pragmatically with another form of hypallage called (al-ᶜalāqah al-lāzimiyyah – obligation relationship) which is also a semantic relationship in which something takes place when another thing has also taken place, as in:

ملئت الشمسُ الغُرفة – The sun filled the room.

Hypallage is represented by the lexical item (الشمس – the sun) but the communicator's intention is the non-allegorical word (ضوء الشمس – sunlight). In other words, it is the 'sunlight' which has filled the room rather than 'the sun'.

8 Past relationship In this semantic relationship, reference is made to someone's or something's past, as in:

نلبس الصوف في الشتاء والقطن في الصيف – We wear wool in winter and cotton in summer.

The semantic past relationship is represented by the hypallage lexical items (الصوف – wool) and (القطن – cotton). The pragmatic meaning of this relationship is represented by the following sentence:

نلبسُ (ما كان) صوفاً (خاماً) في الشتاء و (ما كان) قطنا (خاماً) في الصيف
We wear (what was unprocessed) wool in winter and (what was unprocessed) cotton in summer.

In other words, the communicator alludes to the past, i.e. the raw material from which the clothes are made.

Similarly, in:

طينٌ أنا – I am mud.

In this example, the communicator refers to his or her past which is achieved through the employment of the hypallage word (طين – mud) because human beings' past is that they are made of 'mud'. Thus, the underlying signification of this speech act is (أنا مخلوقٌ من الطين – I am created from mud).

Also, in:

ءَاتوا اليتامى أموالهُم – Give to the orphans their properties, Q4:2.

The hypallage word is (اليتامى – the orphans) but the communicator does not intend to mean that the properties should be given back to the orphan when he or she is still young. However, the hypallage refers to the past status of the orphan. In other words, the allegorical signification is that the properties should be given back to whoever was an orphan but now is an adult, i.e. at the present time, he or she is no longer an orphan child but an adult, and that the money kept for him or her while he or she was an orphan child should be returned to him or her. Thus, (اليتامى) means (those who used to be called 'orphans'). This relationship between the intrinsic meaning of (اليتامى) and its non-intrinsic meaning (الكبار – the adults) is a past relationship. Therefore, the underlying meaning of the sentence is:

ءَاتوا الكِبارَ الذين كانوا يتامى أموالهم – Give the adults, who were orphans, their properties.

9 Future relationship In this relationship, you refer to the future state of someone, as in:

ولدت زوجة إبراهيم غُلاماً حليماً – Abraham's wife gave birth to a forbearing boy.
سلمى مُتهمَة بالقتل والمخدِّرات ومحكومٌ عليها بالسجن المُؤبَّد وهي الآن حامل وستلِدُ مُجرما مثلها – Salmā is charged with murder and drug abuse and is sentenced to life imprisonment. She is now pregnant and will give birth to a criminal baby like her.

When a child is born, he or she cannot be a criminal but the communicator has meant that in the future when this child grows up, he or she will be a criminal, too, as his mother is. Thus, the lexical item (مجرم – criminal) is employed allegorically. The relationship between the allegorical and non-allegorical meaning refers to the future. Thus, this hypallage is not based on similarity between the two meanings but rather on future relationship.

The semantic future relationship also applies to the speech act said by midwives when a baby girl is born:

لقد رزقكِ اللهُ بعروسٍ جميلةٍ – Allāh has bestowed upon you a beautiful bride.
where the future hypallage word is (عروس – bride) that refers to the newly born baby girl who is going to be a bride in the future.

10 Substituted relationship In this hypallage relationship, the signification of a lexical item acts as a substitute for the signification of another lexical item, as in:

أكلَ زيدٌ دمَ القتيل – Zaid ate the blood of the murdered.
أخذ سالمٌ مهر زوجته – Sālim took his wife's dowry.

In this semantic relationship, hypallage is represented by the words (دم – blood) and (مهر – dowry) which are employed allegorically. Thus, (دم) has substituted for the non-allegorical lexical item (دِيّة – blood money) and (مَهَر) has substituted for the non-allegorical lexical item (نقود أو مجوهرات – money or jewellery).

11 Instrument relationship In this semantic relationship, the hypallage word refers to an instrument but the communicator intends to refer to the pragmatic non-allegorical meaning of the instrument word, as in:

أتاني لسانٌ منكَ لا أستسيغَهُ – A tongue from you came to me which I do not like.
عندها لسانٌ حادٌّ – She has got an acid tongue.

where the hypallage word (لسان – tongue) in the first sentence has the pragmatic non-allegorical signification of (gossip, unpleasant statements, and backbiting). The hypallage word, i.e. the instrument relationship, in the second example also alludes to the non-allegorical pragmatic meaning, i.e. the critical comments. Thus, the 'tongue' is the 'instrument or tool' used by the speaker.

This is also found in (كلية الألسُن – the Faculty of Tongues) which means (the Faculty of Languages).

12 Place relationship This semantic relationship refers to lexical items that are places or institutions which are occupied by people. In other words, the communicator employs the place allegorically but pragmatically he or she intends to refer to the people who work or live in that place, as in:

قررت المدرسة توزيع الجوائز على المتفوّقين – The school has decided to give the prizes to the distinguished students.
حكمت المحكمة بالسجن المؤبّد على زيد – The court has sentenced Zaid for life.
لا أحبُّ ركبَ البحر – I do not like the riding of the sea.
هل لكَ بيتٌ – Have you got a house?
إجتمع مجلسُ النوّابِ – The Chamber of Deputies met.

In these examples, the hypallage words are (المدرسة – the school), (المحكمة – the court), (البحر – the sea), (بيت – a house), and (مجلسُ – a chamber) which represent a place relationship whose non-allegorical significations are (المدير – the headteacher), (القاضي – the judge), (السفينة – the ship), (الزوجة – the wife), and (مُمثلوا (نواب) الشعب – people's representatives).[3]

13 State relationship This is a semantic relationship in which the hypallage lexical item refers to the state of a person or thing. However, the non-allegorical

signification of the hypallage word refers to a place, as in:

مات سالمٌ وهو الآن في رحمة الله – Sālim died and he is now in the mercy of Allāh.
يعيشُ زيدٌ في نعيم ورفاهية – Zaid lives in prosperity and welfare.

where the hypallage words are (رحمة الله – mercy of Allāh) and (نعيم ورفاهية – prosperity and welfare) whose pragmatic significations refer to places. Thus, their non-allegorical meanings are (الجنة – paradise) and (أوربا – Europe) respectively.

You can also say (هو في تعاسة – he is in a miserable condition) about someone who is in prison, for instance. In other words, the hypallage word (تعاسة – a miserable condition) alludes, for instance, to the non-allegorical word (السجن – the prison).

The two categories of linguistic allegory and their sub-divisions are illustrated by Figure 5.6

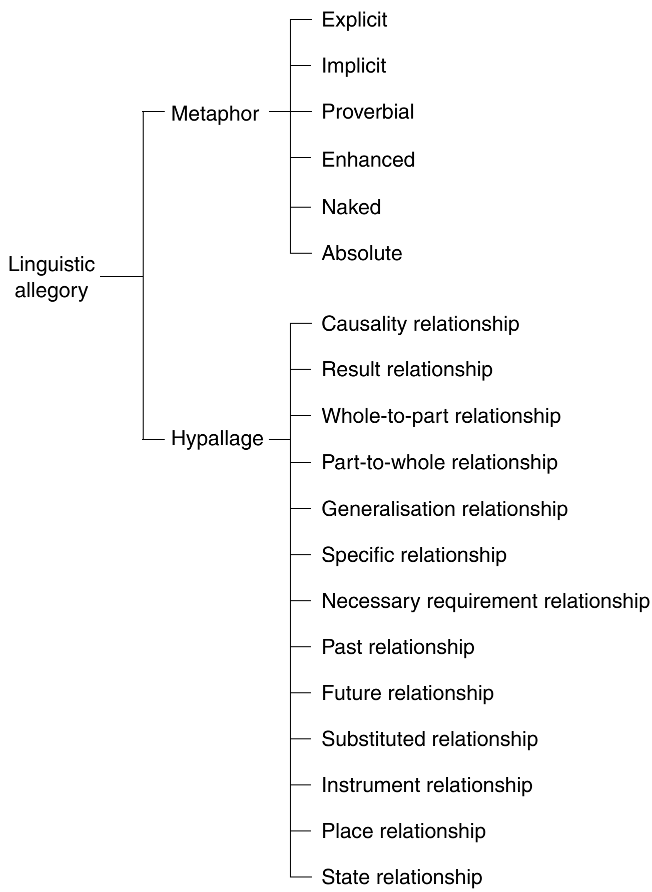


Figure 5.6 Categories and sub-forms of linguistic allegory.

5.5 Metonymy

The present discussion provides a detailed account of metonymy as a rhetorical mode of discourse. It investigates its linguistic and rhetorical meanings and refers to its major pragmatic function. The discussion will also refer to the major distinction between metonymy and metaphor. We shall also discuss ambiguous metonymy and analyse metonymy's major categories and provide a discussion that demonstrates its deeply rooted relationship to Arabic culture.

5.5.1 What is metonymy?

In Arabic rhetoric, metonymy is referred to as (الكناية). It is a rhetorical mode of discourse which is more effective because of its succinctness and allusion, i.e. implicit reference, and is a form of hyperbole. Linguistically, the expression (al-kināyah) is a nominalised noun which is morphologically related to the verb (كَنَي – to allude to, to use metonymically). Thus, rhetorically, metonymy signifies the allusion to someone or something without specifically referring to his or her or its identity, as in:

زيدٌ كثيرُ الرماد – Zaid has got a lot of ashes.

where metonymy is represented by the expression (كثير الرماد – a lot of ashes) that signifies 'Zaid's generosity' because many guests visit him daily and are fed generously. Thus, a considerable amount of cooking is required which needs wood to be burned throughout the day and the night, and fire, of course, leaves ashes behind. Metonymy in classical Arabic signifies the intrinsic, i.e. non-allegorical, meaning. In other words, metonymy refers to the intrinsic signification of the lexical item employed by the communicator as it is depicted by the above example. Metaphor, however, is different from metonymy. Metaphor does not refer to the intrinsic meaning but rather to the allegorical, i.e. non-intrinsic, signification of the lexical item in a given speech act for a given communicative function. Thus, metonymy in modern standard Arabic does not mirror the intrinsic signification but rather it designates an allegorical meaning, as in:

وفي آخر العام تأتي الشهادة مليئة بالكعكات الحمراء – At the end of the academic year, the certificate arrives full of red cakes.

In this speech act, the Egyptian novelist, Najīb al-Jailāni, employs in his novel (حكاية جاد الله) the metonymy expression (الكعكات الحمراء – the red cakes) which

signifies the failed subjects. The Egyptian head teacher encircles in red ink each failed subject so that parents and students distinguish between the pass and fail subjects.

In Arabic rhetoric, the use of metonymy should not lead to semantic ambiguity for the text receiver. In other words, text processing by the addressee is required to be straightforward and should not be too complicated. Therefore, metonymy should not require a considerable amount of text processing effort in order to discern its intended underlying signification. This is referred to as (al-khafā' – hiddenness). If metonymy is ambiguous, 'hiddenness' turns into (al-laḥn – grammatical unacceptability) or (al-lughz – a riddle) which are a form of discourse that attempts to employ metonymy but the underlying message turns into a code which is too ambiguous for the addressee to discern or decipher. This form of discourse has been employed since pre-Islamic times. Although it is not a favoured form of language, it has gradually become common and known as (al-muᶜammā – the blinded discourse), (al-taᶜmiyah – blinding, concealing), or (al-ilghāz – coding). Linguistically, both expressions (lughz) and (ilghāz) are semantically related which refer to a twisted underground tunnel with several exits. Ambiguous metonymy has been favoured by ṣūfi poets whose poetry is overburdened by this form of rhetorical discourse. Through love poetry, known as 'Prophet's praise', they have attempted to express their genuine love to God and the Prophet. Ambiguous metonymy is referred to nowadays as (al-ramz – symbolism) and is widely employed in symbolic poetry that is characterised by highly ambiguous metonymy expressions. For instance, we encounter metonymy expressions such as (مِنبَرُ السيف) as a symbol for (a fighting nation), (مِنبَرُ القلم) as a symbol for (a well-educated nation), (الذئب) as a symbol for (the shepherd), and (الغنم) as a symbol for the people of a nation. Ambiguous metonymy is also found in the expression (الموت الكريم) as in:

إختار زيدٌ الموتَ الكريمَ في 14 أكتوبر 1994 – Zaid chose the generous death on 14 October 1944.

where ambiguous metonymy lies in (الموت الكريم) meaning (suicide).

Pragmatically, however, the major function of metonymy is to allude to a characteristic feature of someone and cover it up with a given linguistic expression instead of explicitly mentioning it. This pragmatic function is employed by the communicator in both praise and dispraise. Metonymy is recurrently employed in political prose and poetic discourse in which the communicator, for fear of persecution, resorts to metonymy or rather ambiguous metonymy instead of explicit reference to something he or she is against.

Other examples of metonymy are:

سعاد بابها مفتوحة – Su^cād's door is always open.
زيدٌ لا تغادرُ زوجتهُ المطبخَ – Zaid's wife never leaves the kitchen.
زيدٌ ظهره قويٌّ – Zaid's back is strong.
ترك زيد العراق عند بدء المد الأحمر – Zaid left Iraq when the red tide began.

where metonymy is represented by the expressions (بابها مفتوحة – her door is always open), (لا تغادر المطبخ – does not leave the kitchen), (ظهره قوي – his back is strong), and (المد الأحمر – the red tide) whose intrinsic, i.e. non-allegorical, meanings are (كريمة – generous), (كريم – generous), (له نفوذ أي له واسطة – has authority or has influential friends in the government), and (الشيوعية – communism), respectively.

Also, in:

نحنُ نلعب في الوقت الضائع – We are in the extra time.
زيدٌ يلبس نظارةً سوداء – Zaid wears dark glasses.
عائشة تحمل غصنَ الزيتون – ^cĀ'ishah is holding the olives' branch.

In the above examples, metonymy is signalled by the expressions (الوقت الضائع – the extra time, literally meaning 'the lost time'), (نظارة سوداء – dark glasses), and (غصن الزيتون – olives' branch) which have the intrinsic meanings (طلبُ الثمرة قبيل فوات الأوان – gaining positive results before it is too late), (التشاؤم – pessimism), and (السلام – peace) respectively.

5.5.2 Categories of metonymy

Metonymy is divided into three major categories as illustrated by in Figure 5.7.

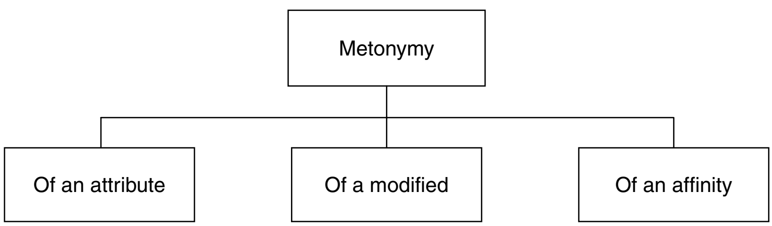


Figure 5.7 Categories of metonymy in Arabic rhetoric.

The major categories of metonymy in Arabic discourse are explicated here:

1 Metonymy of an attribute The expression 'attribute' refers to a characteristic trait such as generosity, courage, and beauty, as in:

زيدٌ بساطُهُ ترابٌ – Zaid's carpet is dust.

where the expression (بساطه تراب – his carpet is dust) is a metonymy for the attribute (الفقر – poverty).

Also, in:

سالمٌ نظيفُ اليد – Sālim's hand is clean.

where the expression (نظيف اليد – clean hand) is a metonymy for the attribute (الأمانة – trustworthiness).

ليلى كثيرة الرمادِ – Laylā has got a lot of ashes.

The expression (كثير الرماد – someone with a lot of ashes) is a metonymy for (الكَرَمْ – generosity) since entertaining many guests requires a lot of cooking that leaves a lot of ashes behind. It is worthwhile to note that metonymy of an attribute is also referred to as 'metalepsis'.

2 Metonymy of a modified In this kind of metonymy, the modifier and the affinity are mentioned but the modified is ellipted, as in:

قتلتُ ملِكَ الوحوش – I killed the king of beasts.
تفرَّقَ الناطقونَ بالضاد – Those who pronounce the /ḍ/ are disunited.

where the metonymy expressions (ملك الوحوش – the king of the beasts) and (الناطقون بالضاد – those who pronounce the /ḍ/) refer to the modified nouns (الأسد – the lion) and (العرب – the Arabs) in the two examples respectively. Other examples are (سافرتُ إلى عاصمة العراق – I travelled to the capital of Iraq) whose metonymy of a modified is (عاصمة العراق – the capital of Iraq) referring to (بغداد – Baghdad), (فاتِحُ الأندُلس – the opener, i.e. 'conqueror' of al-Andulus) which is a metonymy for Tāriq bin Ziyād.

It is worthwhile to note here that both metonymy of an attribute and metonymy of a modified are subsumed under the rhetorical feature of periphrasis which is a mode of discourse in which the communicator employs more expressions to express a given idea instead of using a single lexical item. Periphrasis is

a mode of discourse that is employed in:

i modifications, as in (سفينة الصحراء – the ship of the desert) which is a metonymy of a modified noun referring to 'the camel'.

ii euphemistic expressions, as (إنتقل إلى الرفيق الأعلى – he moved to the friend, most high) which is a metonymy of an attribute referring to 'his death' in which (الرفيق الأعلى – the best friend, most high) refers to 'God'. Euphemistic expressions are employed in Arabic to replace reference to unpleasant occasions such as death, defeat, etc. as in:

قامت قواتنا بانسحاب تعبوي في القاطع الجنوبي من ميدان المعركة

Our troops have made a tactical withdrawal in the southern sector of the battlefield.

where the euphemistic expression is (إنسحاب تعبوي – a tactical withdrawal) which is a stylistic measure used rhetorically as metonymy whose pragmatic function is to achieve face saving to cover up for the non-allegorical words (هزيمة – defeat) or (تقهقر – retreat).

3 Metonymy of an affinity In this category of metonymy, the modifier and the modified are maintained but the affinity word is ellipted although it is the required element, as in:

المجدُ بين ثوبي عبدالرحمان – Glory is between ᶜAbdul-Rahmān's clothes.
الكرَمُ بينَ بُردَي عبدالرحمان – Generosity is between ᶜAbdul-Rahmān's two garments.

The communicator has not explicitly referred to the characteristic attributes (مجيد – glorious) and (كريم – generous) but, instead, has chosen to mention the nominalised attributes (المجد – glory) and (الكرم – generosity) which refer allegorically to the modified noun (عبدالرحمان – ᶜAbdul-Raḥmān) and alludes to them through the use of metonymy by employing the expressions (بين ثوبي – between clothes) and (بين بُردي – between two garments). Thus, the addressee can discern the meaning that the attribute of 'glory' and 'generosity' belong to ᶜAbdul-Rahmān since he is the one who is dressed in these garments and clothes and no one else.

Other examples of metonymy of affinity are:

النجاحُ حليفهُ – Success is his ally.
الكرامة قرينتهُ – Dignity is his companion.
أنتَ والكرمُ تسكنان في بيت واحدٍ – You and generosity live in the same house.
الذكاء ملء عين سمير – Intelligence fills the eyes of Samīr.

where we have the attributes (حليف – ally), (قرين – companion), (يسكنان فى بيت واحد – the two live together in the same house), and (ملء عيون – fills the eyes) employed

as metonymy expressions referring to the characteristic attributes that signify the straightforward meanings which are (ناجح – successful), (كريم – generous), (كريم – generous), and (ذكي – intelligent). Thus, the communicator could have produced the following speech acts without metonymy to replace the above ones:

هو ناجح – He is successful.
هو ذو كرامة – He is a dignified person.
أنت كريم – You are generous.
سمير ذكي – Samīr is intelligent.

However, the latter non-metonymy sentences are not as stylistically effective as their original metonymy counterparts.

5.6 Summary

Figure 5.8 provides an informative summary of the major constituents of the figures of speech in Arabic discourse.

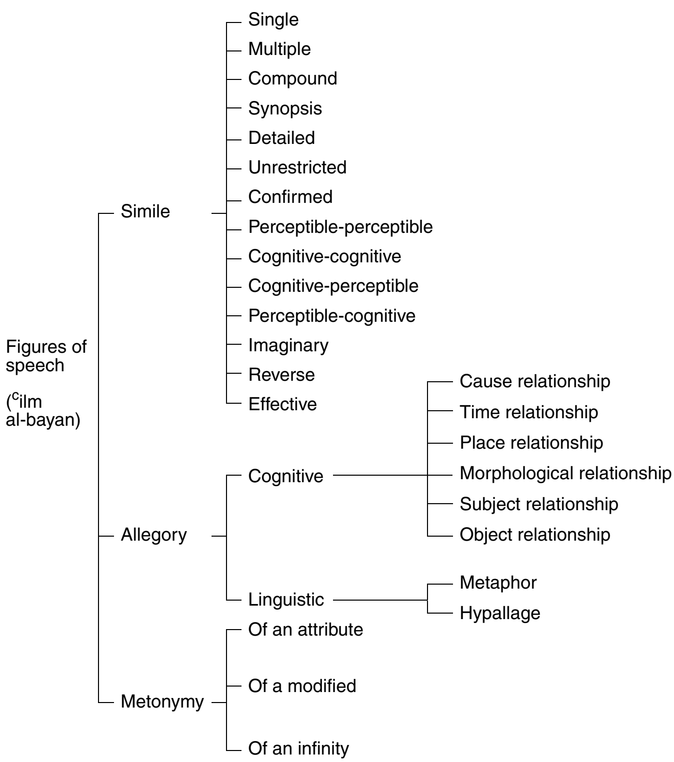


Figure 5.8 Figures of speech and their constituents.

6

EMBELLISHMENTS

6.1 Introduction

The present chapter is a detailed account of the rhetorical discipline of ᶜilm al-badīᶜ, i.e. embellishments, in Arabic discourse. The reader is introduced in the present discussion to the linguistic and rhetorical definition of embellishments, their rhetorical functions, the linguistic definition of al-badīᶜ, the historical development of al-badīᶜ studies together with major badīᶜ rhetoricians and poets. This chapter also provides an in-depth explicated analysis of the two categories of embellishments in Arabic: semantic and lexical embellishments. The present analysis of ᶜilm al-badīᶜ provides 35 types of embellishments together with three forms of shift and eight forms of jinās. To set the scene for the reader, a definition of the expression 'embellishments' is first provided in the following section.

6.2 What are embellishments?

In Arabic rhetorical studies, embellishments are referred to as ᶜilm al-badīᶜ which is an independent rhetorical discipline through which we appreciate the mechanisms of beautifying the discourse (wujūh taḥsīn al-kalām) that is required to be linguistically unambiguous and compatible with context. Rhetorically, therefore, al-badīᶜ refers to the discipline by which we appreciate the linguistic features that give discourse decorative elegance and acceptability provided it does not violate contextual or linguistic criteria. Rhetorically, embellishments are also referred to as al-muḥassināt al-badīᶜiyyah – the beautifying rhetorical features. Linguistically, al-badīᶜ signifies 'something invented, created but not identical to anything before it, marvellous, and unprecedented'. Thus, it is semantically identical to God's epithet (بديعُ السماوات والأرض – (He is) Originator of the heavens

and the earth, Q2:117). Morphologically, al-badī^{c} is derived from the verb (بَدَعَ – to originate, to achieve excellent results).

An embellishment is a linguistic and stylistic mechanism that aims to provide ornamentation to Arabic discourse. An effective communicator employs various modes of embellishments in his or her discourse to achieve a 'beautiful' and sublime style in order to influence the text receiver. Stylistically, in order to achieve this rhetorical function of embellishments, an effective text producer should attempt to avoid:

1 inkhorn terms such as (البيروقراطية – bureaucracy), (ليبرالي – liberal), (مُتأمرك – has become like an American), (براغماتيكي – pragmatic), (ديكتاتوري – dictatorial), and (هليكوبتر – helicopter);
2 catachresis such as (نشرَ الرئيسُ ألسِنَتَهُ في المدينة – the President deployed his tongues in the city) where catachresis is represented by the lexical item (ألسِنة – tongues) that should be replaced by (عُيون – eyes) which is the normal expression employed in Arabic meaning (جواسيس – spies), i.e. (نَشَرَ الرئيسُ عُيونهُ في المدينة);
3 ungrammaticality which involves the violation of Arabic grammatical conventions, and most importantly;
4 violation of contextual requirements since context is the cornerstone of Arabic rhetoric.

However, there is no harm in employing calques which are loan translations of foreign words such as (الصراع العربي – Arab conflict), (محطة إذاعة – radio station), (عُملة صعبة – hard currency) and (الكفاحُ المُسلح – armed struggle) as they are considered eloquent expressions and enjoy linguistic and morphological congruity.

Historically, pre-Islamic and early Islamic poetic discourse has featured some of the badī^{c} aspects. However, the third major discipline in Arabic rhetoric, namely ^{c}ilm al-badī^{c}, has been established by ^{c}Abd Allāh b. al-Mu^{c}tazz (d. 296 H)[1] who has made ^{c}ilm al-badī^{c} an independent rhetorical discipline in its own right. His approach has been supported by Abu Hilāl al-^{c}Askari (d. 395 H). Both rhetoricians, however, have confused some features of ^{c}ilm al-bayān with those of ^{c}ilm al-badī^{c}. For instance, they have opted for including al-isti^{c}ārah (metaphor) and al-kināyah (metonymy) with ^{c}ilm al-badī^{c}. Thus, the features of the rhetorical discipline of ^{c}ilm al-badī^{c} have begun to be confused with the features of ^{c}ilm al-bayān. The same applies to ^{c}Ali al-Jurjāni (d. 392 H). Ibn Abī al-Iṣbi^{c} (d. 654 H), however, confuses, at times, the features of ^{c}ilm al-badī^{c} with those of ^{c}ilm al-ma^{c}āni. Also, there has been disagreement among Arab rhetoricians on the

independent status of ᶜilm al-badīᶜ. On the other hand, leading rhetoricians such as ᶜAbd al-Qāhir al-Jurjāni (d. 471 or 474 H), al-Zamakhshari (d. 538 H), al-Sakkāki (d. 626 H), and Ibn al-Athīr (558–637) do not recognise ᶜilm al-badīᶜ as an independent rhetorical discipline. For them, ᶜilm al-badīᶜ is a marginal field, i.e. a 'tail' (dhail), as they call it, of Arabic rhetoric. Other rhetoricians such as al-Rāzi (d. 606 H) and al-Sakkāki have been influenced by al-Zamakhshari's position towards ᶜilm al-badīᶜ. For other rhetoricians, such as al-Sakkāki and Badr al-Dīn b. Mālik (d. 686 H), ᶜilm al-badīᶜ belongs to eloquence (al-faṣāḥah) whereas ᶜilm al-maᶜāni and ᶜilm al-bayān belong to rhetoric (al-balāghah). However, ᶜilm al-badīᶜ has not been without supporters who have recognised its independent status such as Qudāmah (d. 337 H), al-ᶜAskari (d. 395 H), and Badr al-Dīn b. Mālik. For this reason, it is worthwhile to provide an outline about rhetoricians who have shown interest in the investigation of ᶜilm al-badīᶜ as an independent discipline in Arabic rhetoric.

6.3 Historical review of al-badīᶜ studies

We shall provide in the present section a chronological account of rhetoricians who have made contributions in the development of ᶜilm al-badīᶜ as a discipline in its own right within Arabic rhetoric. We shall also provide an account of poets who have written al-badīᶜiyyāt (badīᶜ poems). These badīᶜ poems are written in praise of the Prophet Muḥammad listing al-badīᶜ features. Due to the fact that the poet attempts to list as many badīᶜ features as he possibly can, one is able to diagnose the stylistic feature of unnaturalness (al-takalluf) in their poetic discourse. These rhetoricians are listed here:

Ibn al-Muᶜtazz (d. 296 H) Ibn al-Muᶜtazz is the founder of ᶜilm al-badīᶜ and has written his distinguished book *al-badīᶜ* in 274 H. In it, he lists 18 al-badīᶜ features and argues that the rhetorical features of ᶜilm al-badīᶜ have already been known to the Arabs since the pre-Islamic period. He is, therefore, critical of his contemporaries for their over-use of these features in their discourse.

Qudāmah b. Jaᶜfar (d. 337 H) Qudāmah b. Jaᶜfar is among rhetoricians who have investigated badīᶜ features. In his book *Naqd al-Shiᶜr*, Qudāmah lists 14 features, of which he introduces nine new ones different from those of Ibn al-Muᶜtazz.

Abu Hilal al-ᶜAskari (d. 395 H) Abu Hilal al-ᶜAskari also lists in chapter nine of his book *al-Sināᶜatain* 27 al-badīᶜ features, 14 of which are not dealt with by Ibn al-Muᶜtazz and Qudāmah.

Ibn Rashīq al-Qairawāni (390–464 H) Ibn Rashīq al-Qairawāni has written his book *al-ʿUmdah* explicating 29 badīʿ features of which 20 have already been introduced by his predecessors such as Ibn al-Muʿtazz, Qudāmah, and al-ʿAskari. Therefore, al-Qairawāni has introduced only nine new badīʿ features.

Al-Waṭwāṭ (d. 573 H) Al-Waṭwāṭ Rashīd al-Dīn al-ʿUmari has written *Daqā'iq al-Shiʿr* which is mainly an account of ʿilm al-badīʿ and is written in Persian and translated by Ibrāhīm al-Shawāribi. Al-Waṭwāṭ has provided examples from both Arabic and Persian prose and poetry as well as from his own poetry in Arabic. Al-Rāzi has been heavily influenced by al-Waṭwāṭ's rhetorical studies of ʿilm al-badīʿ.

Usāmah b. Munqidh (d. 584 H) Usāmah b. Munqidh has written his book *al-Badīʿ fī Naqd al-Shiʿr* which is an exclusive account of the rhetorical features of ʿilm al-badīʿ in which he provides a detailed list of embellishments.

Al-Sakkāki (d. 626 H) Al-Sakkāki has dealt with al-badīʿ features in his book *Muftāḥ al-ʿUlūm* but does not recognise them as constituents of an independent rhetorical discipline. The most significant contribution of al-Sakkāki to al-badīʿ studies lies in the fact that he is credited for his insightful classification of al-badīʿ features into semantic badīʿ features (al-muḥassināt al-maʿnawiyyah) (see 6.4.1) and lexical al-badīʿ features (al-muḥassināt al-lafẓiyyah) (see 6.4.2).

Ibn al-Athīr (588–637 H) Ibn al-Athīr has provided a detailed account of both semantic and lexical badīʿ features in his book *al-Mathal al-Sā'ir*. However, he does not recognise ʿilm al-badīʿ as an independent rhetorical discipline but rather as part of ʿilm al-bayān.

Ibn Abī al-Iṣbiʿ (d. 654 H) Ibn Abī al-Iṣbiʿ has written two books on ʿilm al-badīʿ. The first is *Taḥrīr al-Taḥbīr* which is a list of al-badīʿ features in Arabic, and the second one is *Badīʿ al-Qur'ān* which is a list of al-badīʿ features of the Qur'ān. He confuses, at times, the features of ʿilm al-badīʿ with those of ʿilm al-maʿāni.

Badr al-Dīn b. Mālik al-Ṭā'i (d. 686 H) Badr al-Dīn b. Mālik al-Ṭā'i makes in his *al-Miṣbāḥ fī ʿUlūm al-Maʿāni wal-Bayān wal-Badīʿ* an intuitive reference to al-badīʿ as a separate discipline of Arabic rhetoric.

Al-Qizwīni (666–739) Al-Qizwīni in his *Talkhīṣ al-Muftāḥ* deals with ʿilm al-badīʿ as an independent rhetorical discipline and refers to it as a stylistic mechanism through which Arabic speech acts can be coloured by various kinds of ornamentation if the context of situation is taken into consideration and ambiguity is avoided.

6.3.1 Al-badīʿ poets

The following is a list of prominent poets who have contributed in the development of ʿilm al-badīʿ through their badīʿ poems (al-badīʿiyyāt):

ʿAli b. ʿUthmān al-Irbali (d. 670 H) ʿAli b. ʿUthmān al-Irbali has written a praise poem in which he refers to one feature of ʿilm al-badīʿ in every single verse.

Ibn Jabīr al-Andulusi (d. 743 H) Ibn Jabīr al-Andulusi has written a praise poem of the Prophet called *al-Ḥillah al-Saiyirā fī Madḥ Khair al-Warā* in which he includes a long list of al-badīʿ features.

Ṣafiyy al-Dīn al-Ḥilli (d. 750 H) Ṣafiyy al-Dīn al-Ḥilli has written a praise poem of the Prophet in which he refers to a feature of ʿilm al-badīʿ in each verse. He calls his poem *al-Kāfiyah al-Badīʿiyyah fī al-Madā'iḥ al-Nabawiyyah* which is made up of 145 verses listing 145 badīʿ features. He has also written a commentary on it called *al-Natā'ij al-Ilāhiyyah fī Sharḥ al-Kāfiyah al-Badīʿiyyah*.

ʿIzz al-Dīn al-Mūṣili (d. 789 H) ʿIzz al-Dīn al-Mūṣili has written a poem on ʿilm al-badīʿ in which he includes a long list of its features.

ʿĀ'ishah al-Bāʿūniyyah (d. 922 H) ʿā'ishah al-Bāʿūniyyah has also written a 130-verse praise poem with ʿilm al- badīʿ features.

ʿAbd al-Ghani al-Nābulsi (d. 1143 H) ʿAbd al-Ghani al-Nābulsi has written two badīʿ poems.

Aḥmad al-Barbīr al-Bairūti (d. 1126 H) has also written a badīʿ praise poem.

Maḥmūd al-Sāʿāti (d. 1298 H) Maḥmūd al-Sāʿāti has also written a 142-verse badīʿ poem in praise of the Prophet in which he provides a long list of al-badīʿ features with reference to the name of each feature.

Ṭāhir al-Jazā'iri (d. 1341 H) Ṭāhir al-Jazā'iri has also written a badīʿ poem called *Badīʿ al-Talkhīṣ wa Talkhīṣ al-Badīʿ*.

6.4 Categories of embellishments

There are two major categories of embellishments in Arabic rhetoric which have been introduced by al-Sakkāki (d. 626 H). These are semantic embellishments and lexical embellishments. Each of these two categories has several forms of embellishment. However, in both categories, different labels have been given by rhetoricians to the same embellishment. For instance, the lexical embellishment of al-jinās is a common label that has been used by Arab rhetoricians except for Qudāmah b. Jaʿfar who refers to it as al-ṭibāq which is a semantic embellishment that is completely different from al-jinās. We shall employ the most common label for a given embellishment but also refer to the other names of the same

embellishment. The different names of the same embellishment are noted in the glossary. An expounded account of each category of embellishment is given in the following section where an exhaustive list of the modes of semantic and lexical embellishments is provided.

6.4.1 Semantic embellishments

Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails that the beautifying feature will not disappear if we change the lexical item concerned by a synonym, as in:

الله يعلمُ ما يُسرُّون وما يُعلنون – God knows what they conceal and what they declare, Q2:77.

In this example, we have the semantic embellishment of antithesis which is represented by the words (يُسِر – to conceal) and (يُعلِن – to declare). This beautifying rhetorical feature of antithesis will still be maintained even if we provide synonyms to the embellishment words. Thus, we can say:

الله يعلم ما يخفون وما يُظهرون – God knows what they conceal and what they declare.

The following are the various types of semantic embellishments in Arabic discourse as illustrated by Figure 6.1.

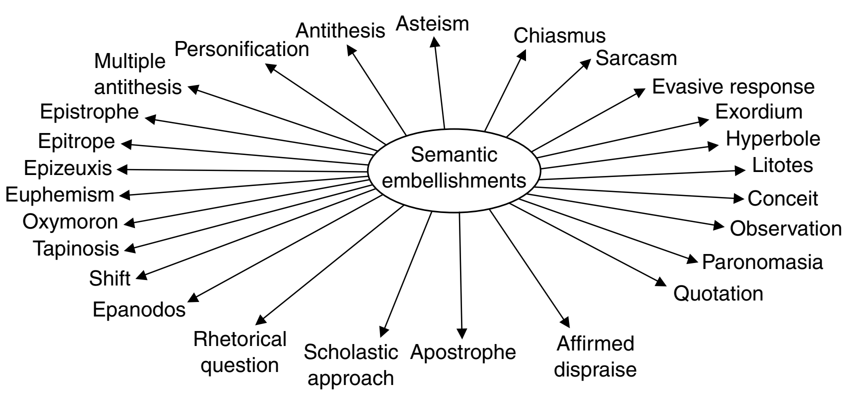


Figure 6.1 Semantic embellishments in Arabic rhetoric.

The most common semantic embellishments in Arabic are:

1 Affirmed dispraise This is the opposite of asteism where the positive feature is negated and the negative feature is employed in an exception construction, as in:

زيدٌ لا خيرَ فيه إلا أنهُ يتصدَّقُ بما يسْرقه – There is nothing good about Zaid except that he pays as charity what he steals.
سالمٌ لا خيرَ فيه إلا أنهُ يُسيءُ إلى مَنْ أحسَنَ إليه – There is nothing good about Sālim but he treats badly whoever does a favour to him.

In these examples, the positive feature (خير – good) is negated but the negative features (يسرق – to steal) and (يُسيء – to treat badly) occur in the exception part of the sentence that begins with the exception particle (إلا – except).

The other form of affirmed dispraise is to employ two negative features in the same speech act without using negation, as in:

زيدٌ فاسِقٌ إلا أنهُ جاهِل – Zaid is defiantly disobedient but he is ignorant.

where the negative feature (فاسق – defiantly disobedient) is not negated and is followed by another negative feature (جاهل – ignorant) that occurs within an exception construction.

2 Antithesis Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposite things whether they are allegorical or non-allegorical. There are two kinds of the semantic embellishment of antithesis:

i Non-negated antithesis: This applies to the occurrence of two antonyms in a given proposition, as in:

وما يستوي الأعمى والبصيرُ . ولا الظلماتُ ولا النورُ – Not equal are the blind and the seeing, nor are the darkness and the light, Q35:19–20.

The non-negated antithesis is represented by the antonyms (الأعمى – the blind) and (البصير – the seeing) in the first sentence, and by the antonyms (الظلمات – the darkness) and (النور – the light) in the second sentence.

تؤتي المُلكَ مَنْ تشاءُ وتنزع المُلكَ مِمّنْ تشاءُ – You give sovereignty to whom You will and You take sovereignty away from whom You will, Q3:26.

where non-negated antithesis is represented by the antonyms (تؤتي – to give) and (تنزع – to take away).

لها ما كَسَبَتْ وعليها ما اكتَسَبَتْ – It (the soul) will have the consequence of what good it has gained, and it will bear the consequence of what evil it has earned, Q2:286.

where the antonyms (لها – for it) and (عليها – against it) have achieved non-negated antithesis.

أشدّاءُ على الكفار رُحماءُ بينَهُم – They are forceful against the disbelievers, merciful among themselves, Q48:29.
زيدٌ مُتحمّسٌ في دراسته ومتهاونٌ في امتحاناته – Zaid is enthusiastic about his studies but is indifferent about his exams.

The antonyms through which non-negated antithesis is achieved in the last two examples are (أشداء – forceful) and (رُحماء – merciful), and (متحمس – enthusiastic) and (متهاون – indifferent) respectively.

It is interesting to note that non-negated antithesis is represented by antonyms that are either nouns as in the first example, verbs as in the second example, prepositions as in the third example, or adjectives as in the fourth and fifth examples.

ii Negated antithesis: This semantic embellishment occurs when we employ two antonyms that are negated, as in:

فلا تَخشَوا الناسَ واخشَون – Do not fear the people but fear me, Q5:44.

The negated antithesis is achieved through the opposite significations of the lexical items (لا تخشوا – do not fear) and (اخشوا – fear).

يستخفونَ منَ الناس ولا يستخفونَ مِنَ اللهِ – They conceal (their evil intentions and deeds) from people, but they cannot conceal them from God, Q4:108.

where negated antithesis is represented by the opposite significations of the verbs (يستخفون – to conceal) and (لا يستخفون – do not conceal).

هو يساعد الناس ولا يساعد والده – He helps people but does not help his father.

The negated antithesis occurs through the negated verbs (يساعد – to help) and (لا يساعد – does not help).

3 Apostrophe This mode of semantic embellishment is a form of personification. In apostrophe, the communicator addresses a non-human object that cannot respond to or even hear the speech act. It creates an unreal speech situation and the object we are speaking to is made to share our human ability of responding to our message. Apostrophe usually occurs with the vocative particle

(يا – O), as in:

يا خروفُ لا تفرح . القصّابُ في انتظاركَ – O lamb, do not be joyful. The butcher is waiting for you.
عيدٌ بأيِّ حالٍ عُدتَ يا عيدُ ؟ – O ᶜīd, in which state have you come back?
يا حديدُ لا تنصهر ولا تتحوّل الى قنابل لتحرق الأبرياء – O iron, do not melt and change into bombs to burn the innocent.
يا عنكبوتُ لا تتغطرس فبيتُكَ واهنٌ – O spider, do not be snobbish. Your house is flimsy.

4 Asteism This form of semantic embellishment is employed to affirm praise and is achieved by negating the negative feature and employing the negative feature in an exception construction, as in:

ليسَ بكَ عيبٌ سوى أنكَ غبي – There is nothing wrong with you except that you are stupid.
ليسَ لك ذنبٌ إلا الغُشُّ في الإمتحانات – You are not guilty of any thing except that you have cheated in your exams.

where the negative features (عيب – wrong) and (ذنب – guilt) are negated and followed by the negative features (غبي – stupid) and (الغش في الإمتحانات – cheating in the exams) in the first and second examples respectively.

5 Chiasmus (antimetabole) This form of semantic embellishment occurs when we have two parts of the same proposition in which the word order of the first part is reversed and placed sentence-finally, as in:

عادات السادات سادات العادات – The habits of the masters are the masters of the habits.
يُخرجُ الحيَّ مِنَ الميّت ويُخرجُ الميّتَ مِنَ الحيّ – He brings the living out of the dead and brings the dead out of the living, Q30:19.
لا هُنَّ حِلٌّ لهم ولا هُم يَحِلونَ لهُنَّ – They (women) are not lawful for them (men), nor are they (men) lawful for them (women), Q60:10.

In the first and second examples, chiasmus is achieved through the reverse word order of the first parts (عادات السادات – the habits of the masters), (الحيَّ من الميِّت – the living out of the dead) respectively. In the third example, however, chiasmus is realised by the shift from the third person feminine pronoun (هُنَّ – they (feminine)) and (لهم – to them (masculine)) in the first part to the third person masculine pronoun (هم – they (masculine)) and (لهنَّ – to them (feminine)) in the second part of the speech act.

Other examples of chiasmus are:

تبيّنَ لي أنَّ الجُنونَ فنونٌ وربما أنَّ الفنونَ جنونٌ – It has become clear to me that madness is an art or may be art is madness.
أنا أحبُّكِ وأنتِ تحبّيني – I love you and you love me.
أنتَ لا تليق لها وهي لا تليق لكَ – You are not suitable for her and she is not suitable for you.

6 *Conceit* This form of semantic embellishment expresses a personal evaluation of something. Conceit is employed when the communicator intends to reject explicitly or implicitly a common knowledge fact that justifies something and instead he or she provides his or her own reasons to substantiate his or her views. However, the views or reasons provided by the communicator are not necessarily true, as in:

وما كلفَةَ البدر المُنير قديمَة ولكنَّها في وجهِهِ أثَرَ اللطم

The spot of the shining moon is not old but it is in her face as a trace of slapping in lamentation.

In this example, the communicator denies the fact that (كُلفَةُ البدر – the moon spot) has been there since the universe was created but he attributes this (كُلفة – spot) to the moon's being sad and slapping her face repeatedly, i.e. it is due to أثر اللَّطم – a trace of slapping in lamentation).

Also, in:

ما بهِ قتلُ اعاديهِ ولكِنْ يتقي إخلافُ ما ترجو الذئابُ

His killing of his enemies is not unjustified but he does not want to violate the wolves' wish.

In this example, the communicator justifies the ruler's murder of his opponents and the reason for the ruler's callous action is due to the fact that the wolves are hungry for a feast and the ruler does not want to disappoint them. In other words, this is an implicit reference to the ruler's policy that he feeds the wolves with the bodies of his opponents.

7 *Epanodos* In this form of semantic embellishment, we have reference to two entities followed by elaboration for each entity, as in:

ومِنْ رحمتِهِ جَعلَ لكمُ الليلَ والنَّهارَ لتَسكنوا فيه ولتَبتَغُوا مِنْ فَضلِهِ

Out of His mercy, He made for you the night and the day that you may rest therein and by the day seek from His bounty, Q28:73.

where the two entities are represented by the noun phrase (الليل والنهار – the night and the day) which is mentioned first and followed by more descriptive details for each entity: (لتسكنوا فيه – to rest therein) refers to (الليل – the night) and (لتبتغوا من فضله – to seek from His bounty) refers to (النهار – the day). The addressee is expected to discern the reference of each description.

In other forms of epanodos, the communicator refers to two entities but repeats each one together with its relevant details in the second and third compartments of the same proposition, as in:

كذبت ثمودُ وعادٌ بالقارعة ، فأمّا ثمودُ فأهلِكوا بالطاغيةِ ، وأمّا عادٌ فأهلِكوا بريح صَرصَر عاتية

Thamūd and ᶜĀd denied the striking calamity. So as for Thamūd, they were destroyed by the overpowering blast. And as for ᶜĀd, they were destroyed by a screaming violent wind, Q69:4–6.

where (ثمود وعاد – Thamūd and ᶜĀd) are the two entities mentioned in the first compartment. In the second compartment, elaboration that (فأهلكوا بالطاغية – they were destroyed by the overpowering blast) is provided for the first entity (ثمود), and in the third compartment, the details (فأهلكوا بريح صرصر عاتية – they were destroyed by a screaming violent wind) are given for the second entity (عاد).

In some epanodos speech acts, many entities are listed but the details about each entity are given immediately after each one to avoid ambiguity and misunderstanding on the part of the addressee, as in:

أحسِنْ إلى مَنْ شِئتَ تكنْ أميرُهُ ، واستغنِ عَمَّنْ شِئتَ تَكنْ نَظيرُهُ ، واحتَجْ إلى مَنْ شِئتَ تَكنْ أسيرُهُ

Do good to whoever you want and you will be his or her Prince. Do not ask for help from anyone and you will be equal to him or her. Ask for help from whoever you want and you will be his or her captive.

In this proposition, we have three compartments where we have an independent entity in each compartment. Each entity is elaborated on immediately within the same compartment of the overall proposition. In compartment one, we have (تكن أميرُه – you will be his or her Prince) as details for (أحسن إلى من شئت – do good to whoever you want), in the second compartment, we have (تكن نظيره – you will be equal to him or her) as further information for (استغن عمّن شئت – do not ask for help from anyone), and in the third compartment, we have (تكن أسيره – you will be his or her captive) as details for (احتج إلى من شئت – ask for help from whoever you want).

8 Epistrophe This is concerned with the repetition of the same word or expression at the end of the sentence. It is a form of epizeuxis and is available

mostly in Qur'ānic discourse at āyah-final position, as in:

فبأيِّ آلاءِ ربِّكما تكذبان – So which of the favours of your Lord would you deny?

which has occurred 31 times at āyah-final position in Q55. Also, the poet Īlyā Abu Māḍi also employs epistrophe in one of his poem in which he employs the expression (لستُ أدري – I do not know) several times at the end of each stanza of the poem.

9 Epitrope This form of semantic embellishment is a linguistic technique that can be employed in argumentation and debate. The communicator accepts the thesis of his or her opponent and then employs it skilfully as ammunition in the anti-thesis against the opponent, as in:

أنتَ تَتهمُني بتبذير ميزانية الدولة . نعم هذا صحيح ، ولكن الأموال التي أنفقتها كانت في بناء المستشفيات والمدارس والطرق مما أدّى إلى تحسين الخدمات العامة وانتعاش الإقتصاد وانخفاض البطالة .

You have accused me of wasting the country's budget. Yes, this is true. However, the money that has been spent was in building hospitals, schools, and roads and this has led to the improvement of public services, the revival of the economy, and drop in unemployment.

The opponent's thesis is (تبذير ميزانية الدولة – wasting the country's budget) which is employed as a weapon against the opponent by the communicator's anti-thesis when he or she admits (نعم هذا صحيح – yes, that is right) and then starts his rebuttal argument using the rebuttal conjunctive element (لكن – but), i.e. adāt al-istidrāk, to refute the opponent's thesis by listing the positive achievements and how the money has been wisely spent and its positive results.

10 Epizeuxis In this mode of semantic embellishment, the communicator repeats a word or an expression for affirmation. The repeated lexical item can appear anywhere in the sentence, as in:

إنَّ مع العُسْر يُسْراً ، إنَّ مع العُسْر يُسْراً – Verily, with every difficulty, there is relief. Verily, with every difficulty, there is relief, Q94:5–6.

where the notion of 'relief' represented by the expression (إنَّ مع العُسر يُسراً – Verily, with every difficulty, there is relief) is affirmed through repetition. In Q55, the expression (فبأيّ ءَالاءِ ربّكما تكذبان – so which of the favours of your Lord would you deny?) is repeated 31 times for affirmation.

فقد كانت أمّاً ضعيفة . . ضعيفة في فقرها ، ضعيفة في وحدتها ، ضعيفة في حيرتها مع الأقدار

She was a weak mother... weak in her poverty, weak in her isolation, weak in her loss with her fate.

where epizeuxis is achieved through the repetition of the lexical item (ضعيفة – weak).

11 Euphemism This mode of semantic embellishment designates the employment of an implicit reference to something unpleasant to avoid embarrassment and to express respect to the addressee, as in:

إنتقلَ زيدٌ إلى الرفيق الأعلى – Zaid moved to the most high best friend, i.e. (he passed away).
إنتقلَ زيدٌ إلى رحمة الله – Zaid moved to the mercy of God, i.e. (he passed away).

where euphemism is represented by the expressions (إنتقل إلى الرفيق الأعلى – moved to the most high best friend) and (إنتقل إلى رحمة الله – moved to the mercy of God) in the two sentences respectively meaning (مات – to die) which is not a euphemistic word.

Other euphemistic expressions in Arabic are (بصير) and (كفيف) for the word (أعمى) meaning (blind).

12 Evasive response This is also called the 'riddle in response', i.e. to provide an ambiguous answer. In this mode of semantic embellishment, the text producer does not answer the question but gives a different answer as a rhetorical technique to surprise the questioner, as in:

A: كمْ تَعُدَّ ؟ – How old are you?
B: مِنْ واحِدٍ إلى ألف وأكثر – From one to a thousand or even more.

Because the questioner A employs the word (تَعُدَّ) which is polysemous whose meaning is either (عُمر – age) or (يعُدّ – to count), the addressee B avoids the answer, pretends that he or she has misunderstood the question, and provides an answer which is uninformative to the questioner A who is interested in knowing the age of speaker B, rather than his mathematical skills.

اللهُمَّ سوِّد وجهَهُ ، واقطع عنقهُ ، واسقني دَمَهُ – O God, blacken his face, chop off his neck, and let me drink his blood.

This speech act is said by a gentleman against his ruler. He was arrested and brought to trial. However, he managed to get away with it by claiming that (أردتُ العِنَبَ – I meant the red grapes).

13 Exordium This kind of semantic embellishment is used in the prefatory part of a speech in which the communicator sets the scene for the addressee by referring to the major areas he or she is going to speak about. The pragmatic function of this technique is to draw the addressee's attention to the speech. Exordium is like a brief introduction to a speech or an essay outlining what the text producer intends to discuss.

14 Hyperbole The communicator attempts through this mode of semantic embellishment to describe the state of someone or something in an exaggerated manner that exceeds the customary limit, as in:

ظلماتٌ بعضُها فوقَ بعض إذا أخرجَ يدهُ لم يكَدْ يراها – Darkness, some of them upon others. When one puts out his hand therein, he can hardly see it, Q24:40.

where hyperbole is used in (إذا أخرج يده لم يكَد يراها – When one puts out his hand therein, he can hardly see it).

تبكي السّماواتُ إذا ما دعا وتستعيذ الأرضُ مِنْ سجدتهِ

The heavens cry when he prays and Earth takes refuge from his prostration.
where hyperbole is conveyed through the expressions (تبكي السماوات – the heavens cry) and (تستعيذ الأرض – Earth takes refuge).

قلتُ لك ألفَ مرّة لا تلعب بالنار – I told you a thousand times not to play with fire.

The hyperbole expressed by this speech act is represented by (ألف مرّة – a thousand times).

15 Litotes In this mode of semantic embellishment, the communicator negates a lexical item which is an implicit way of alluding to the synonym of the negated word, as in:

مهمَّة زيدٍ ليست هيِّنة – Zaid's task is not easy.
سلمى ليست جميلة – Salmā is not beautiful.
ليسَ الصُّبحُ ببَعيد – The morning is not far away.
جون لا يُجيدُ العربية – John does not speak Arabic well.
زيدٌ لا يُكرمُ ضيفهُ – Zaid is not generous towards his guest.

where litotes is represented by the negated expressions (ليست هيّنة – not easy) meaning (صعبة – difficult), (ليست جميلة – not beautiful) meaning (قبيحة – ugly), (ليس ببعيد – not far away) meaning (قريب – near), and (لا يُجيد العربية – does not speak Arabic well) meaning (يتكلم العربية بشكل رديء – to speak poor Arabic), and (لا يُكرم ضيفه – is not generous towards his guest) meaning (بخيل – miser), respectively.

16 Multiple antithesis This semantic embellishment is a form of antithesis which consists of two or more meanings whose opposite meanings occur respectively, as in:

فليضحكوا قليلا وليبكوا كثيراً – Let them laugh a little and then weep much, Q9:82.

Multiple antithesis is achieved by the employment of two sets of antonyms: the lexical item (يضحك – to laugh) is the antonym of (يبكي – to cry), and the lexical item (قليل – little) is the antonym of (كثير – much).

يحِلُّ لهُم الطيّبات ويُحرّمُ عليهم الخبائث – He enjoins upon them what is right and forbids them what is wrong, Q7:157.

where we have three sets of antonyms: (يحل – to allow) is the antonym of (يُحرّم – to forbid), (لهم – for them) is the antonym of (عليهم – against them), and (الطيبات – the good things) is the antonym of (الخبائث – the wrong things).

فأمّا مَنْ أعطى واتقى وصدَّقَ بالحُسنى فَسَنيسِّرُهُ لليُسرى وأمّا مَنْ بخِلَ واستغنى وكذّبَ بالحُسنى فَسَنيسِّرُهُ للعُسرى

As for he who gives and fears God and believes in the best reward, We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best reward, We will ease him toward difficulty, Q92:5–10.

In this multiple antithesis, we have four sets of antonyms: (أعطى – to give) is the antonym of (بخل – to withhold, not to give), (اتقى – to fear God) is the antonym of (استغنى – to be free of need), (صدّقَ – to believe) is the antonym of (كذّبَ – to disbelieve, to deny), and (اليُسرى – the ease) is the antonym of (العُسرى – the difficulty).

17 Observation The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement with before the end of the statement. This is called observation which is another mode of semantic embellishment that occurs when the initial part of a given speech act provides clear contextual and linguistic clues that enable the addressee to predict what the next part of the proposition is. For instance, a teacher talking to a student who was absent in the exam and failed the module as a result can say:

كان بإمكانِك النجاح في هذه المادة ولكنك.... – You could have passed this module but you . . .

At this stage, and even before the teacher has finished his or her statement, the student has got enough contextual and linguistic clues that enable him or her to predict the next part of the teacher's speech act which is (كنت غائبا – you were absent). Thus, the full statement is:

كان بإمكانِك النجاح في هذه المادة ولكنك كنت غائبا

Also, in:

وما كانَ الناسُ إلا إمةً واحدة فاختلفوا ، ولولا كلِمَةٌ سَبَقتْ مِنْ ربِّكَ لقضيَ بينَهُم

Mankind was not but one community, but they differed. And if not for a word that preceded from your Lord, it would have been judged between them, Q10:19.

An addressee with a sharp linguistic instinct will be able to predict the final section of the above proposition which is (فيما فيه يختلفون – concerning that over which they differ).

Another example is:

فكلاً أخذنا بذنبه ، فمنهُم مَنْ أرسلنا عليه حاصِباً ، ومنهُم مَنْ أخَذتهُ الصيحة ، ومِنهُم مَنْ خَسَفنا بهِ الأرضَ ، ومِنهُم مَنْ أغرقنا ، وما كانَ اللهُ ليظلِمَهُم .

So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And God would not have wronged them, Q29:40.

When the communicator stops at this point, the addressee should be able to predict the conclusion of this proposition which is (ولكنْ كانوا أنفسَهُم يظلِمون – but it was they who were wronging themselves).

18 Oxymoron This is achieved when the communicator places two antonyms next to each other, as in:

سيجْعَلُ اللهُ بعدَ عُسْرٍ يُسْرا – God will grant ease, following hardship, Q65:7.
جلسَ الأشقّاءُ الأعداء على طاولة المُفاوضات – The enemy brothers sat down on the negotiating table.

where oxymoron is represented by the antonym expressions (عُسر – hardship)/(يُسر – ease), and (الأشقاء – brothers)/(الأعداء – enemies).

19 Paronomasia This is referred to as 'tawriyah' in Arabic rhetoric and is morphologically derived from the verb (warā – to cover, to hide). The semantic embellishment of paronomasia occurs when a polysemous lexical item is used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning which is the intended signification by the communicator. Thus, paronomasia takes place because the addressee overlooks the underlying meaning and takes into account the surface meaning only. For instance, when you are asked by someone: (أنت مِمَّنْ – Where are you

from), the addressee can employ paronomasia in his or her reply and say: (مِنْ ماء – From water). The communicator has asked about the place which the addressee has come from but the addressee does not want to give away his or her place of origin but instead provides a semantically vague response through paronomasia. The answer (مِنْ ماء – from water) alludes to the creation of man from water but there is no place called (ماء). Other examples are like:

هو الذي يتوفّاكم بالليل ويعلمُ ما جرحتم بالنهار – It is He who takes your souls by night and knows what you have committed by day, Q6:60.

Paronomasia is represented by the word (جرحتم) which has the surface meaning جَرَحَ – to cut, to injure) and an underlying meaning (to commit sins) which is the intended signification in this example.

النجمُ والشَجَرُ يسجُدان – The stars and trees prostrate, Q55:6.

where the lexical item (النجم) is polysemous whose surface meaning is (stars) but its intended underlying meaning is (herbage or any plant that does not have a stem). Thus, the accurate translation should be (the herbage and trees prostrate).

20 Personification In personification, the characteristics of a human entity are transferred to an inhuman entity. In other words, in this mode of semantic embellishment, non-human, inanimate, and abstract entities are given human features, as in:

إنا عرضنا الأمانة على السماواتِ والأرض فأبيْنَ أنْ يحمِلنها وأشفقنَ مِنها وحمَلها الإنسانُ إنهُ كانَ ظلوماً جَهولا
Indeed, We offered the trust to the heavens, the earth, and the mountains, but they declined to bear it and feared it. But man undertook to bear it. Indeed, he was unjust and ignorant, Q33:72.

وتبسَّمَ الثعلبُ محاولاً كسب ثقة الدجاجة التي أخبرته بما جرى لأمِّها

The fox smiled trying to win the chicken's trust but the chicken informed him of what has already happened to her mother.
حتى الحجَرُ يستنكِرُ هذه الجرائمَ البشِعَة – Even stones denounce these horrible crimes.

Personification is achieved through the lexical items (السماوات والأرض – the heavens and earth), (الثعلب – the fox), (الدجاجة – the chicken), and (الحجر – the stones) in the above examples respectively. Human actions denoted by the verbs are attributed to non-human entities. These actions are (أبيْنَ – to decline, يحمل – to bear,

أشفَقَ – to fear) in the first example, (إبتسمَ – smiled, حاول كَسْب ثقة – trying to win the trust, أخبَرَ – to inform) in the second example, and (إستَنكَرَ – to denounce) in the third example.

21 Quotation This semantic embellishment refers to the quotations taken from various sources, as in:

لا تستهينوا بهذه المادّة الدراسية ، متى أضعُ العِمامَة تَعرفوني
Do not take this module lightly. You will know me when I put on my turban.

The communicator has used the quotation (متى أضعُ العِمامَة تَعرفوني – you will know me when I put on my turban) which is a famous threatening expression said by the notorious ruler al-Ḥajjāj. Thus, the communicator has employed implicit threat through this quotation.

22 Rhetorical question This is a mode of semantic embellishment in which the communicator asks a question to which he or she is not expecting an answer, as in:

أليسَ اللهُ بأحكم الحاكمين؟ – Is not God the most just of judges?
ألم أنبِّهُك على ذالك مِنْ قبل؟ – Did not I warn you about that before?

where the addressee is not expected to provide a yes or no answer to the communicator's question. In other words, the rhetorical question is meant to produce an effect upon the addressee rather than to get an answer.

23 Sarcasm This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, i.e. sarcastic, as in:

ذُقْ إنكَ أنتَ العزيزُ الكريمُ – Taste it, you were such a powerful noble!, Q44:49.

Sarcasm is represented by the adjectives (العزيز الكريم – a powerful noble) as a rebuke to the evil doer.

ما أعدَلكْ – What a just person you are.

When this speech act is said to an unjust person, its underlying signification is the opposite and is sarcastic.

لا تَنهَ عِنْ خلق وتأتي مِثلهُ   عارٌ عَليْكَ إذا فعَلتَ عظيمُ
Do not preach what you do not practise it is a great shame on you if you do so.

where sarcasm is expressed in this poetic speech act.

24 Scholastic approach This mode of semantic embellishment is known as dialectical mannerism and is related to argumentation and debate. This mode of semantic embellishment is common in argumentation and scholastic speeches in which the communicator attempts to provide substantiating cognitive evidence to prove his or her point of view and rebut the opponent's views, as in:

(لو كانَ فيهما آلهة إلاّ اللهُ لفَسَدتا – Had there been within them (i.e. the heavens and earth) gods besides God, they both would have been ruined, Q21:22.

The substantiating evidence given by the text producer here is (لفسدتا – they would have been ruined). Thus, the rebuttal is implicit because neither the heavens nor the earth are ruined. Therefore, they could not have been regulated and maintained by many false gods. By logical conclusion, the address discerns the premise that they must have been regulated and governed by one God.
Also, in:

لو تعلمونَ ما أعلمُ لضحِكتم قليلاً ولبكيتم كثيراً – If you know what I know, you will laugh less and cry more.
Thus, the evidence is implicit which is that they are still laughing more than crying, i.e. they still do not take the matter very seriously.
هو الذي يبدأ الخلقَ ثمَّ يُعيدُهُ وهو أهونُ عليه – It is He who begins creation. Then He repeats it, and that is even easier for Him, Q30:27.

The substantiating cognitive proof is embodied in (وهو أهونُ عليه – that is even easier for Him) because for anyone who is able to create should be, by logical conclusion, capable of recreation.

25 Shift The semantic embellishment of shift takes different forms whose major pragmatic function is to achieve hightened vividness and stylistic diversity. The different forms of shift are:

i shift in tense, as in:

إنَّ الذين كَفَروا ويصدُّونَ عن سبيل اللهِ – Those who have disbelieved and avert people from the way of God, Q22:25.

where there is a shift from the past tense (كفروا – disbelieved) to the present tense (يصدون – to avert).

ii shift in verbal sentence to nominal sentence, as in:

واللهُ خَلقَكم ... واللهُ فضَّلَ بعضَكم على بعض ... ويعبُدونَ مِنْ دون اللهِ ما لا يملِكُ لهم رزقاً ... ضَرَبَ اللهُ مَثلاً .. اللهُ أخْرَجَكم مِنْ بُطون أمَّهاتِكم

> God created you . . . and God has favoured some of you over others . . . and they worship besides God that which does not possess for them provision . . . God presents an example . . . and God extracted you from the wombs of your mothers . . . Q16:70–78.

where the first and second sentences are nominal, i.e. noun-initial, beginning with the noun (الله – God), the third and fourth sentences are verbal, i.e. verb-initial, beginning with a verb (يعبُد – to worship) and (أخرَج – to present), and the fifth sentence is nominal beginning with the noun (الله – God).

iii person shift, as in:

ثمَّ استوى إلى السَّماءِ وهي دُخانٌ فقالَ لها وللأرض إئتيا طوعاً أو كَرْهاً قالتا أتينا طائعين ، فقضاهُنَّ سَبْعَ سَمَواتٍ في يومين ، وأوحى في كلِّ سماءٍ أمرَها ، وزيَّنا السَّماءَ الدُنيا بمصابيحَ وحِفظاً

Then He directed Himself to the heaven while it was smoke and said to it and to the earth: 'Come (into being) willingly or by compulsion'. They said: 'We have come willingly'. And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection, Q41:11–12.

The third person singular pronoun (هو – He) referring to God has been employed in the verbs (استوى – to direct), (قال – to say), (قضى – to complete), and (أوحى – to inspire). However, shift in person takes place when the first person plural (نحن – We) is used in the verb (زيّنا – to adorn).

It is interesting to note that shifts in both tense and person may occur in the same proposition, as in:

اللهُ الذي أرسَلَ الرياحَ فتثيرُ سحاباً فسُقناهُ إلى بَلَدٍ ميِّتٍ – God sends the winds and they stir the clouds, and We drive them to a dead land, Q35:9.

where tense shift is represented by the occurrence of the past tense verb (أرسَلَ – sent) and the present tense verb (تثيرُ – to stir), and the person shift is represented by the occurrence of the third person noun (الله – God) sentence-initially followed by its pronoun in the first person plural (نحنُ – We) implicitly employed in the verb (سُقناهُ – to drive).

26 Tapinosis This mode of semantic embellishment is employed in order to depreciate and belittle someone/something as an implicit dispraise and sarcasm, as in:

زرتُ بلادكم الشهر الماضي وصعدتُ الربوةَ في الشمال – I visited your country last month and climbed the hill in the north.

في بلادي نهرٌ وعندكم جدول – In my country, there is a river and you have got a stream.

Tapinosis is represented by the employment of (ربوة – hill) in the first sentence which should have been (جبل – mountain), and by the employment of (جدول – stream) in the second example which should have been (نهر – river).

6.4.2 Lexical embellishments

Beautifying a given discourse through lexical embellishments is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym, as in:

ويومَ تقومُ الساعة يُقسِمُ المُجرمونَ ما لبثوا غيرَ ساعَةٍ – When the day the Hour appears the criminals will swear they had remained but an hour, Q30:55.

In this example, we have the lexical embellishment of pun which is represented by the lexical items (الساعة – the Hour, i.e. the day of judgement) and (ساعة – an hour, i.e. the time unit). This beautifying rhetorical feature of pun will disappear if we provide a synonym. Thus, the lexical embellishment of pun is eliminated if we say:

ويومَ تقوم الساعة يقسم المجرمون ما لبثوا غير ستين دقيقة – When the day the Hour appears the criminals will swear they had remained but sixty minutes.

Or:

ويوم تقوم القيامة يقسم المجرمون ما لبثوا غير ساعة – When the day of judgement appears the criminals will swear they had remained but an hour.

Figure 6.2 illustrates the different kinds of lexical embellishments that we encounter in Arabic discourse.

The most common lexical embellishments in Arabic are explained:

1 Alliteration The communicator may employ a number of words whose initial letters are successively identical, as in:

ومكروا مكراً ومكرنا مكراً – They planned a plan, and We planned a plan, Q27 :50.

where alliteration is represented by the initial letter (مـ) of the words in the above example.

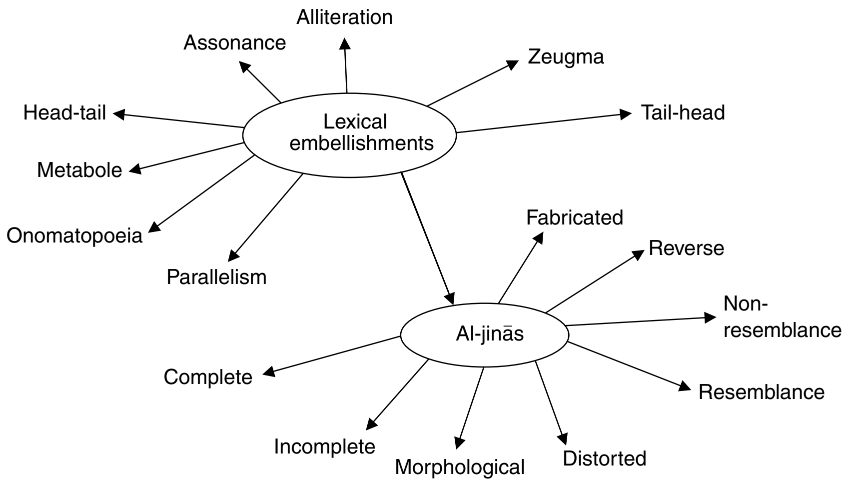


Figure 6.2 Lexical embellishments in Arabic rhetoric.

ومَنْ يُطعِ اللهَ ورسولهُ فقد فازَ فوزاً عظيماً – Anyone who obeys God and His messenger will achieve a splendid triumph, Q33:71.

Alliteration is achieved through the initial letter (فـ) of the lexical items (فقد فاز فوزاً).

وقد جلس معها في خلوة خلقها خاله لهما – He sat with her in an isolated place arranged by his uncle for both of them.

where alliteration is represented by the same initial letter (خ) of (خلوة – an isolated place), (خلقها – created), and (خاله – his uncle).

2 *Assonance* This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, as in:

فيها سُرُرٌ مَرْفوعَةٌ ، وأكوابٌ موْضُوعَةٌ – Within it are couches raised high, and cups put in place, Q88:13–14.

فأمّا اليتيمَ فلا تقهَر ، وأمّا السَّائلَ فلا تَنهَر – So as for the orphan, do not oppress, and as for the petitioner, do not repel, Q93:9–10.

في سِدْرٍ مَخضودٍ ، وطلح مَنضودٍ ، وظِلٍّ مَمْدودٍ – (They will be) among lote trees with thorns removed, and trees layered with (fruit) and shade extended, and water poured out, Q56:28–31.

اللهُمَّ إعطِ مُنفِقاً خَلَفاً ، وإعطِ مُمْسِكاً تَلَفاً – O God, substitute the money for the donator, and destroy the wealth of the miser.

In the first example, assonance is achieved by the sentence-final lexical items (مرفوعةٌ – raised high) and (موضوعةٌ – put in place) whose last three letters (-وعةٌ) are identical together with the final nominative nunation (ـٌ). In the last three examples, assonance is achieved by numerical symmetry between the lexical items that produce assonance. In the second and third examples, for instance, the constituent words consist of the same number of letters among the units of the speech act. This also applies to the last example if we take out the initial word (اللهمَّ – O God).

3 Head-tail This mode of lexical embellishment requires the occurrence of a lexical item at the beginning of a proposition which, i.e. the word, is similar to the same word that has occurred at the end of the first proposition. Thus, the first word of the second sentence is called the 'head' and the last word of the first sentence acts as the 'tail', as in:

وتشتكي إلى اللهِ ، واللهُ يسمعُ تحاورَكما – (The woman) complaining to God. God hears whatever you both discuss, Q58:1.

where we have the head lexical item (اللهُ – God) at the beginning of the second sentence referring to the tail word (اللهِ – God) which is at the end of the first sentence.

البلدُ لا يتطوَّر من دون جامعات . والجامعاتُ لا يُديرُها إلا الأساتذة – The country will not develop without universities, and the universities can only be run by lecturers.

where the head word is (الجامعات – the universities) at the beginning of the second sentence and the tail word is (جامعات – universities) which has occurred at the end of the first sentence.

4 Al-Jinās The word jinās is a nominalised noun derived from the verb (janasa – to be homogeneous with something else, i.e. two entities that are of the

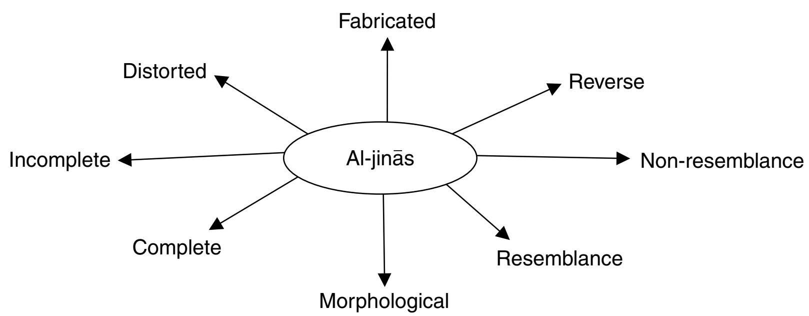


Figure 6.3 Categories of jinās in Arabic discourse.

same kind). The lexical embellishment mode of jinās takes different forms as illustrated by Figure 6.3.

The different forms of jinās in Arabic discourse are explicated below:

i Complete jinās: This is also referred to as 'pun'. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically distinct, as in:

ويومَ تَقومُ السَّاعة يُقسِمُ المُجرِمونَ ما لَبِثوا غيرَ ساعَةٍ – When the day the Hour appears the criminals will swear they had remained but an hour, Q30:55.

where complete jinās is represented by the lexical item (ساعة) that has a double signification: (the day of judgement) and (the time unit that is made of 60 minutes).

يامغرورُ أمْسِكْ وقِسْ يَوْمَكَ بأمْسِكْ – O you who is snobbish, slow down and compare your day with your day before.

Complete jinās is represented by the lexical item (أمْسِكْ) which has two distinct meanings in the same proposition: (أمسِكْ) meaning (to slow down) and (أمسكْ) that means (yesterday).

يكادُ سنا برْقِهِ يَذهبُ بالأبصار ، يُقلبُ اللهُ الليلَ والنهار إنَّ في ذلك لعِبرَة لأولي الأبصار

The flash of its lightning almost takes away the eyesight. God alternates the night and the day. Indeed, in that is a lesson for those who have knowledge, Q24:43–44.

The complete jinās in this example is realised through the two orthographically identical but semantically distinct lexical items (الأبصار – eyesight) and (الأبصار – knowledge).

ما ملأ الرَّاحة مَن استوطنَ الرَّاحَة – The palm of the hand will not be full from laziness.

This expression refers to laziness (الرّاحة) whose palm (الرّاحة) will not be full of money, i.e. the lazy person will not become wealthy.

ودارِهِم في دارِهِم وحيِّهم   في حيِّهم وأرضِهم في أرضِهم

Look after them in their house and greet them in their area and please them in their land.

where complete jinās is achieved by (دارهم – to look after them) and (دارهم – their house), (حيِّهم – greet them) and (حيِّهم – their area), and أرضهم – to please them) and (أرضهم – their land).

Complete jinās also occurs at particle level, as in:

قد ينزل المطر شتاءً وقد ينزل صيفا – Rain may fall in winter or in summer.
من الناس من يعمل من شروق الشمس الى غروبها – Some people work from sunrise till sunset.

where complete jinās is achieved through the particle (قد) in the first example, and the preposition (من) in (من الناس – some people) in the second example. In the first sentence, the first particle (قد) signifies multitude (al-takthīr) while the second particle (قد) signifies paucity (al-taqlīl). This is attributed to the fact that rain comes down more during the winter season than during the summer season. In the second sentence, the preposition (من) in (من الناس) signifies portioning (al-tabʿīḍ) while the other preposition (من) in (من شروق الشمس – from sunrise) signifies the beginning (al-ibtidā') of an event or an action.

ii Incomplete jinās: This form of lexical embellishment is achieved when two lexical items are different from each other in one letter only, as in:

كان زيدٌ يفرح ويمرح دون مُبرّر – Zaid used to exult and behave insolently without a good reason.

where incomplete jinās is achieved through the two lexical items (يفرح – to exult) and (يمرح – to behave insolently) which are dissimilar from each other in the second letter (فـ) and (مـ) respectively.

الخيلُ مصدرُ الخير – Horses are the source of benefit.

The incomplete jinās is represented by the two lexical items (الخيل – horses) and (الخير – benefit) which are different from each in the final letters (ل) and (ر) respectively.

بيني وبينَ كِنِّي ليلٌ دامِسٌ وطريقٌ طامِسٌ – Between me and my home a dark night and a long way with no signs.

The lexical embellishment of incomplete jinās is represented by the two words (دامس – very dark) and (طامس – without signs) that are orthographically similar except for the letters (د) and (ط) respectively.

اشترك سالم في السباق لكنه كان يركض ويركل في آن واحد – Salīm took part in the race but he used to run and kick others at the same time.

where incomplete jinās is represented by the verbs (يركض – to run) and (يركل – to kick).

iii Reverse jinās: This mode of lexical embellishment is also referred to as 'anagram' in which two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse jinās involves the rearrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters, as in:

كبّر ربّكَ دائماً – Always glorify your Lord.

The lexical embellishment of reverse jinās is represented by the two words (كبِّر – glorify) and (ربِّك – your Lord) which have a reverse order of letters (ب + ر + ك) and (ر + ب + ك).

حُسامُهُ فتحٌ لأوليائهِ وحتفٌ لأعدائهِ – His sword is a conquest for his allies and a destruction for his enemies.

where reverse jinās is achieved through the lexical items (فتح – conquest) and (حتف – destruction) which have a reverse order of letters (ح + ت + ف) and (ف + ت + ح).

اللهُمَّ استرْ عَوراتي وآمِنْ روْعاتي – O God, hide away my mistakes and safeguard my fears.

Reverse jinās is achieved by the words (عوراتي – my mistakes) and (روعاتي – my fears) which have a reverse order of the first three letters because it appears in the plural form and joined up with the possessive pronoun (ي – my). The lexical embellishment of reverse order is better shown through the singular forms (عورة) and (روعة) where we have (ة + ر + و + ع) and (ة + ع + و + ر).

iv Morphological jinās: This mode of lexical embellishment is also referred to as 'polyptoton' in which two lexical items that have different grammatical categories are morphologically related, as in:

لا أنتم عابدونَ ما أعْبُدُ – You are not worshippers of what I worship, Q109:3.
سيُنشر الكتابُ مِنْ قِبَل ناشِرٍ جيد – The book will be published by a good publisher.
الباحثُ الجيد يبحثُ في موضوع مفيد ويهتمُّ ببحثه لمنفعة الآخرين – The good researcher researches in a useful subject and takes care of his research to benefit others.

where in the first example, we have the active participle (عابد – worshipper) that is morphologically related to the verb (أعبُد – to worship). Similarly, in the second example, the verb (ينشر – to publish) is morphologically related to the active participle (ناشِر – publisher). In the third example, the active

participle (باحث – researcher), the verb (يبحث – to research), and the nominalised noun (بحثْ – research) are all morphologically related.

v Fabricated jinās: This kind of lexical embellishment consists of two expressions. Each expression consists of two different words. When the two words of an expression are pronounced together, they sound exactly the same as the other two words of the other expression when it is pronounced together,[2] as in:

فَلمْ تَضَع الأعادي قدْرَ شاني ولا قالوا : فلانٌ قدْ رشاني

My enemies could not undermine my value neither did they say: X had bribed him.

where fabricated jinās is achieved through the two expressions (قدْرَ شاني – the value of myself) and (قدْرشاني – has bribed me) which sound alike when their constituent words are pronounced together.

إلى حَتفي سَعى قدَمي أرى قدَمي أراقَ دَمي

To my own death my foot walked I can see my foot has spilt my blood.

The lexical embellishment of fabricated jinās is achieved through the two expressions (أرى قدمي – I see my foot) and (أراقَ دَمي – spilt my blood) which phonetically sound alike when the two words are pronounced together as one unit.

vi Resemblance jinās: This mode of lexical embellishment involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter from the other word, as in:

وهُم ينهَوْنَ عَنهُ وينأوْنَ عَنهُ – They prevent others from him and are themselves remote from him, Q6:26.

where resemblance jinās is achieved by the words (ينهون – to prevent) and (ينأون – to be remote) which resemble each other orthographically except for one letter in each word: (ـهـ) and (أ). However, the place of articulation of each of the two letters resembles each other; therefore, the two letters are phonetically similar. The (ـهـ) and the (أ) are both glottal sounds.

وجوهٌ يومئِذٍ ناضِرةٌ ، إلى ربِّها ناظِرةٌ – Some faces, that day, will be radiant, looking at their Lord, Q75:22–23.

Resemblance jinās is realised through the two words (ناضرة – radiant) and (ناظرة – looking) which are different in (ضـ) and (ظ) from each other.

Phonetically, however, these two letters share the same place of articulation. Both of them are velarised sounds.

vii Non-resemblance jinās: This form of lexical embellishment involves two lexical items whose constituent letters are the same except for one letter in each word. The place of articulation of the two different letters does not resemble each other, as in:

إنهُ على ذالك لشهيدٌ ، وإنهُ لِحُبِّ الخيْر لشَديدٌ – Indeed, he is to that a witness. Indeed, he is intense in love of wealth, Q100:7–8.

The non-resemblance jinās has been attained through the two words (لشهيد – witness) and (لشديد – witness) whose different letters (ـهـ) and (د) have distinct places of articulation. The (هـ) is a glottal sound while the (د) is an alveolar sound.

ويلٌ لكلِّ هُمَزَةٍ لمَزَةٍ – Woe to every scorner and mocker, Q104:1.

where non-resemblance jinās is represented by the two lexical items (هُمَزَة – scorner) and (لمَزَة – mocker) whose distinct letters (هـ) and (لـ) have different places of articulation. The (هـ) is a glottal sound while the (لـ) is an alveolar sound.

viii Distorted jinās: This mode of lexical embellishment takes place when two lexical items are orthographically similar but are distinct in one case ending of one of the letters. This distinction in case ending leads to a semantic difference, too, as in:

ولَقدْ أرسلنا فيهم مُنذِرينَ فانظُرْ كيفَ كانَ عاقِبَةَ المُنذَرينَ – We had already sent among them warners. Then look how was the end of those who were warned, Q37:72–73.

The lexical embellishment of distorted jinās is represented by the two lexical items: The active participle (مُنذِرين – warners) and the passive participle (مُنذَرين – those who were warned) which are semantically different due to the different case endings of the letter (ذ). In the active participle word (مُنذِرين), the letter (ذِ) is in the genitive case, while in the passive participle word (مُنذَرين), the letter (ذَ) is in the accusative case.

الجاهِلُ إمّا مُفْرِط أو مُفرِّط – The ignorant is either excessive or negligent.

where distorted jinās is achieved by the two lexical items (مُفْرِط – excessive) and (مُفَرِّط – negligent) which, although are both active participles, are

different in the status of the letter (ر). In (مُفرط), the letter (ر) is not doubled while in (مُفرّط), the (رّ) is doubled.

البُرْدُ جُنة البَرْدِ – The dress is protection from cold.

In this example of lexical embellishment of distorted jinās, we have two words which are orthographically identical (البُرْد – the dress) and (البَرْد – cold weather) – but which are semantically distinct. This difference in meaning is attributed to the different case endings of the letter (ب) which occurs in the nominative and accusative case for the two words respectively.

5 *Metabole* In this mode of lexical embellishment, the communicator employs two or more lexical items modifying another lexical item. In other words, the verb or the noun is modified by a series of modifiers, as in:

وجاءَ الشيوعيون بسيوفهم ونيرانهم وعنفهم ليحملوا الناس الى جنتهم الموعودة – The communists came with their swords, fire, and violence to carry people to their promised paradise.
زيدٌ وفيٌّ وكريمٌ ومؤدبٌ وموثوق به – Zaid is faithful, generous, polite, and trustworthy.

where the lexical embellishment of metabole is achieved in the first example through a series of nouns (سيوفهم – sword), (نيرانهم – fire), and (عنفهم – violence) that modify the expression (جاء الشيوعيون – the communists came). In the second example, metabole is attained through the occurrence of a series of adjectives (وفيٌّ وكريمٌ ومؤدبٌ وموثوق به – faithful, generous, polite, and trustworthy) all of which modify the noun (زيد – Zaid).

6 *Onomatopoeia* This mode of lexical embellishment refers to the symbolism of sounds and the verbalisation of noises, as in:

لا يسمَعونَ حسيسَها – They will not hear its sound, Q21:102.

where the onomatopoeic lexical item (حسيسها – its sound) represents the sound of fire. Onomatopoeic lexical items can be semantically oriented. In other words, the sound is interrelated to the meaning of the word. In Qur'ānic discourse, for instance, Q114 is heavily influenced by words that involve a sibilant sound/ س – s/ that symbolises the sound of whispering. This is due to the fact that the leitmotif of Q114 is 'seeking refuge in God from the whispers of Satan'. Other onomatopoeic expressions in Arabic are related to humans such as (قهقهة – a loud burst of laughter), nature such as (خرير الماء – the ripple of water) and (حفيف الشجر – the rustling of leaves), animals such as (رغاء الجمل – the noise of the camel), and birds such as (زقزَقة الطيور – the twittering of birds).

7 *Parallelism* Parallelism in Arabic involves the repetition of the structure of a lexical item or of a phrase. Linguistically, parallelism has the function of cohesion. This mode of lexical embellishment is achieved by parallelistic grammatical constructions that can establish rhyme and assonance, as in:

وآتيناهُما الكتابَ المُستبين ، وهديناهُما الصِراط المُستقيم – We gave them the explicit Scripture and We guided them on the straight path, Q37:117–118.

إنَّ جميعَ الآراءِ التي أبديَتْ والأبحاث التي نُشِرتْ لم تُؤخذ بنظر الإعتبار

All the points of view which have been expressed and all the research that has been published have not been taken into consideration.

where in the first example, parallelism is achieved through the two propositions (وآتيناهُما الكتابَ المُستبين) and (وهديناهُما الصِراطَ المُستقيم). In the second example, parallelism is represented by the phrases (الآراءِ التي أُبديَتْ – the points of view which have been expressed) and (الأبحاث التي نُشِرت – the research that has been published).

وتلفَ الزرعُ ، وجفّ الضرعُ ، وشبّت الحرائق ، وطُمِست الحقائق ، وكثرت الفضائح ، وانتشرت العيون ، وازدادت السجون

The plantation dried, the udder dried, fires broke out, facts were hidden, scandals increased, and the eyes (spies) spread out.

where parallelism is achieved between the parallelistic structures (تلفَ الزرعُ ، جفّ الضرعُ – plantation dried, udder dried), (شبّت الحرائق ، طُمِست الحقائق ، كثرت الفضائح – fires broke out, facts were hidden, scandals increased), and (انتشرت العيون ، وازدادت السجون – the eyes (spies) spread out, the prisons increased).

8 *Tail-head* This mode of lexical embellishment requires the occurrence of a lexical item at the end of a proposition which, i.e. the word, is similar to the same word that has occurred at the beginning of the proposition. Thus, the last word of the second sentence is called the 'tail' and the first word of the first sentence is called the 'head', as in:

وتخشى الناسَ ، واللهُ أحَق أنْ تخشاه – You fear the people, while God has more right that you fear Him, Q33:37.

In this example, the tail word (تخشاه – to fear Him) at the end of the second part of the sentence refers to the head word (تخشى – to fear) which is at the beginning of the first part of the sentence.

سائلُ اللئيم يرجعُ ، ودمعَهُ سائل – The one who asks a miser will come back with his tears flowing.

where the tail word (سائل – flowing) at the end of the second part of the sentence refers to the head word (سائل – miser) which is at the beginning of the first part of the sentence.

In some tail-head sentences, we find the two lexical items morphologically related, as in:

استَغْفِروا ربَّكم ، إنَّهُ كانَ غفّارا – Ask forgiveness of your Lord. Indeed, He is ever a perpetual forgiver, Q71:10.
العِلمُ لا يُقدّر ثمنه إلا العالِم – The value of knowledge can only be appreciated by a scholar.

In the first example, the tail lexical item (غفارا – a perpetual forgiver) at the end of the second part of the sentence refers to and is morphologically related to the head lexical item (استغفر – to ask forgiveness) which is at the beginning of the first part of the sentence. Similarly, in the second example, the word (العالِم – scholar) at the end of the speech act is morphologically related to the lexical item (العِلم – knowledge) which occurs at the beginning of the speech act.

9 Zeugma In this mode of lexical embellishment, a lexical item may be employed allegorically in a context that is different from that used with the non-allegorical meaning, as in:

ساتطرَّقُ إلى جملة أمور هامة – I shall touch upon a number of important matters.

where the word (جملة – a number of) is employed as a zeugma since its expected meaning is (a sentence).

أصدَرت الحكومة قراراً يقضي بسجن كلِّ مَنْ يخوضُ في الأمور السياسية – The government has issued a decree to imprison any one who talks about politics.

The lexical item that represents zeugma is (يخوض) whose non-allegorical signification is (to wade in water) but its allegorical meaning is (to deal with, talk about).

لم يتناول زيد في خطابه مُشكلة اللاجئين – Zaid has not dealt in his speech with the problem of refugees.

where (يتناول) represents the lexical embellishment of zeugma whose intrinsic, i.e. non-allegorical, meaning is (to eat) as in (لم يتناول زيدٌ طعامه – Zaid has not eaten his food). As a zeugma, (يتناول) signifies (to deal with, refer to).

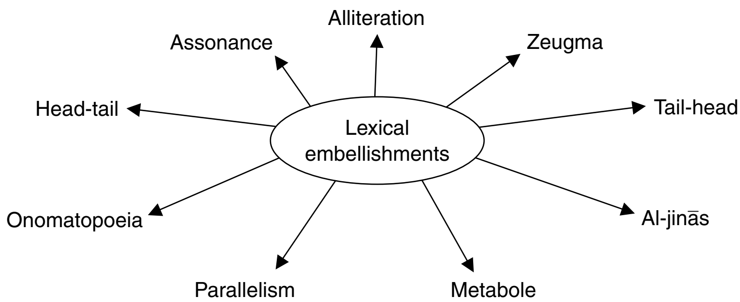


Figure 6.4 Types of lexical embellishments in Arabic rhetoric.

نزلَ زيدٌ في هذا الفندق الإسبوع الماضي – Zaid stayed in this hotel last week.

where zeugma lies in the lexical item (نزل) which either means (to descend (from a bus, taxi)) or (to stay in a hotel).

The above listed lexical embellishments are illustrated in Figure 6.4.

CONCLUSION

Arab rhetoricians have been engaged vigorously in establishing a comprehensive rhetorical and stylistic system for Arabic discourse. Their effort has been culminated during the third Hijrah century by the introduction of an independent rhetorical discipline, ʿilm al-badīʿ, by ʿAbd Allāh b. al-Muʿtazz (d. 296 H), and during the fifth Hijrah century by the introduction of the two rhetorical disciplines, ʿilm al-maʿāni and ʿilm al-bayān, by ʿAbd al-Qāhir al-Jurjāni (d. 471 or 474 H). Arab rhetoricians and linguists have been captivated by Qur'ānic Arabic and its prototypical grammatical and stylistic patterns together with its lexis. Qur'ānic Arabic has provided an intriguing syntactic, semantic, stylistic, and textual study case for rhetorical analysis. During their quest for an Arabic rhetorical system, Arab rhetoricians have mixed up some of the features of one rhetorical discipline with another discipline. Although al-Jāḥiẓ has distinguished between the three rhetorical disciplines, there are no well-defined criteria of each discipline until the third and then the fifth Hijrah centuries. For instance, some Arab rhetoricians, like al-Zamakhshari (467–538 H), do not recognise the rhetorical discipline of ʿilm al-badīʿ and classify it as part of ʿilm al-maʿāni. Other rhetoricians, like Ibn al-Muʿtazz, consider ʿilm al-badīʿ as an independent discipline. However, he includes the features of ʿilm al-bayān, such as metaphor and metonymy, with the features of ʿilm al-badīʿ. These diverse opinions in rhetorical research have frequently led to the confusion of some rhetorical features of one discipline with other features of another discipline. However, some Arab rhetoricians, like Ibn al-Athīr (588–637 H), have recognised one rhetorical discipline only, namely ʿilm al-bayān. For him, the other two disciplines of ʿilm al-maʿāni and ʿilm al-badīʿ should be subsumed under ʿilm al-bayān. In their distinction between rhetoric and eloquence, Arab rhetoricians have also expressed diverse opinions. For instance, al-Sakkāki (555–626 H) and Badr al-Dīn al-Ṭā'i (d. 686 H) are of the opinion that rhetoric belongs to ʿilm al-maʿāni while eloquence belongs to ʿilm al-bayān.

Arabic rhetorical analysis has been conducted at three different levels of analysis:

1 The word level At the word level of analysis, rhetoricians have attempted to establish the constituent features of eloquence. At this level of language, they have investigated the morphological, semantic, and phonetic qualities of a given Arabic lexical item, with particular interest in Qur'ānic discourse.

2 The sentence level At the sentence level of analysis, Arab rhetoricians have attempted:

i to establish the theoretical framework of Arabic rhetoric;
ii to lay down a sound thesis for the notion of the i^{c}jāz of Qur'ānic Arabic that can be employed as a robust rebuttal against claims of ungrammaticality, semantic unacceptability, and stylistic oddity in Qur'ānic discourse.

3 The text level At the text level, rhetoricians and Qur'ānic exegetes have attempted a textual analysis of literary texts such as poetry and Qur'ānic texts. Ibn Qutaibah (d. 276 H), for instance, has investigated the textual structure of the poem rather than its individual lexical items or verses only. Similarly, exegetes, like Abu Ḥayyān (d. 745 H) and al-Biqā^{c}i (d. 885 H), have investigated Qur'ānic discourse at the textual level and analysed the textual rhetorical feature of sequential connectivity and intertextuality among consecutive āyahs and sūrahs.

Although research interest has also focused upon poetic discourse, the major driving force behind the birth and development of Arabic rhetorical studies has been the notion of i^{c}jāz. For some Arab rhetoricians, like al-Zamakhshari (467–538 H) and al-Sakkāki (555–626 H), the notion of i^{c}jāz can be fully accounted for by the rhetorical disciplines of ^{c}ilm al-ma^{c}āni and ^{c}ilm al-bayān. Since the first Hijrah century until our present time, the number of examples quoted from the Qur'ān by Arab rhetoricians has always outnumbered those quoted from poetic discourse. Also, the major prerequisite of an exegete is the mastery of Arabic rhetoric.

Arabic rhetoric has provided an invaluable insight into the intimate relationship between the text and its context. Arabic rhetoric has accounted for the fact that the text unfolds in a given context of situation. It has become the flesh and blood of Arabic. Thanks to Arabic rhetorical studies, we have become aware of the fact that language, i.e. a speech act, is context-sensitive. Similarly, through Arabic rhetorical studies, we have become aware of:

1 the pragmatic functions of Arabic discourse such as the relationship between the text producer, i.e. the communicator, and the text receiver, i.e. the addressee;
2 the psychological and ideological state of the addressee and his or her expectations;

3 contextual probabilities;
4 the careful selection of a given lexical item and its appropriate position in the proposition;
5 the right proposition used in the right situation and for the right addressee.

These discourse criteria have paved the way for the introduction of semantic syntax in Arabic as well as the pragmatic communicative functions of different word orders of the same proposition. According to this linguistic-rhetorical analysis of Arabic, we are inducted into a stimulating linguistic feature, namely, productivity.[1] According to word order theory, the communicator can produce various syntactic structures from the same proposition. However, each word order signals a distinct pragmatic signification and each individual order is context-sensitive. In the light of rhetoric, the proposition is looked at as being pregnant with contextual probabilities.

This is not the end of the task of Arabic rhetoric. Rhetoric has an exquisite ideological power. Although rhetoric is defined as the compatibility of discourse with its context, a speech act cannot be effective nor can it have the thrust to influence the addressee's behaviour or ideological position unless it is 'beautified' and 'ornamented' with special lexical and semantic decorative tools that belong to ᶜilm al-badīᶜ. Therefore, an effective speech act is not achieved through the syntax of the language, its semantic conventions, or its stylistic mechanisms alone, but rather it should be sugar coated. Discourse is required to be effective, and effectiveness can be achieved through the employment of figures of speech and embellishments as decorative linguistic and rhetorical elements to consolidate the speech act's psychological impact upon the addressee. Thus, through rhetoric, language turns into a magical social activity whose influence seeps through our daily behaviour.

Arabic rhetoric is a linguistic means to a pragmatic end. It enables the communicator to achieve stylistic diversity through the employment of lexical mechanisms such as synonymy and polysemy, the use of embellishments and figures of speech, as well as through the employment of variegated word orders as pragmatically oriented linguistic patterns. The major pragmatic objective of stylistic diversity is to avoid ennui and repetition. Given the ideological and psychological state of the addressee, the communicator has successfully entertained his or her audience stylistically.

Arabic rhetoric has taken the relationship between the speaker and the audience very seriously. The speaker must make some assumptions about the addressee's cognitive abilities, ideological position, and contextual resources. The rhetorical classification of the addressees into the deniers, the sceptics, and

the open-minded has been a magnificent achievement for the analysis of argumentative discourse. Arabic rhetorical studies have touched upon this interesting textual linguistic phenomenon that can be considered as the birth of the third level of linguistic analysis in Arabic. In other words, we have been introduced to argumentative texts, text typology, the notion of context, the notion of elegant introduction, and the linguistic-stylistic requirements of each category of addressee. The communicator has become more aware of the tools required for each addressee in terms of affirmation particles especially in his or her argumentative discourse. However, this level of analysis could have been further developed into a fully fledged textual analysis since Arab rhetoricians have made an interesting reference during the fourth Hijrah century to text typology such as oration, correspondence, argumentation, and reporting. In other words, Arab rhetoricians have not managed to establish an independent and fully fledged textual level of analysis different from the word and the sentence levels of analysis. Although it is an account that goes beyond the sentence and their concern is with the addressee's state, they have not applied it consistently to a running text level. They, however, referred to the linguistic and stylistic properties of argumentative propositions and the need for an effective discourse to have an elegant preamble and a conclusion.

Although the major objective of Arabic rhetoric is to achieve succinctness and effective context-sensitive discourse, there is an underlying parallel aim which is the realisation of acceptability of a given discourse. Thus, succinctness is not the only criterion of Arabic rhetoric. Acceptability is one of the standards of textuality and an important criterion of effective discourse.[2] In other words, a text is unacceptable by the addressee if it violates the syntactic, morphological, or phonetic norms of the language regardless of its stylistic pattern and its 'beautifying' lexical or semantic elements.

Arabic rhetoric has illustrated the fact that Arabic is an exotic language. Arabic employs glamorous allegorical meanings which are not familiar to English on the cultural level. An interesting authentic example is the description of an Arab husband to his wife as (بقرة حلوب – a cow that gives a lot of milk) in front of an English midwife which is meant to be a genuine compliment said in praise of his wife who has got no shortage of milk for their newly born baby. In English, however, it is an insult to a lady if she is described as a 'cow'. Similarly, Arabic employs allegorical images such as (القتل غسلاً للعار) which literally means (killing to wash away the shame) while English employs non-allegorical meaning, i.e. it is called (honour killing) whose back translation into Arabic is (القتل من أجل الشرف – the killing for the sake of honour). Even in culture material lexical items that have been borrowed from foreign languages, Arabic employs its rhetorical technique of

allegory in the process of transfer of meaning. For instance, the English expression (skyscraper) is rendered into Arabic as an allegorical expression (ناطحة سحاب) where Arabic employs an image of (مُناطحة – bullfight or locking horns) in which we have 'a building with two horns that is engaged in butting and locking horns with the clouds'. Also, in argumentation, English employs a non-allegorical expression 'to refute' when someone's thesis is proved wrong. In Arabic, however, we encounter an allegorical expression (يُفحِم) literally meaning 'to burn the opponent's thesis and change it into charcoal'. Thus, it conjures up imagery. Similarly, metonymy in Arabic is culture-bound. The examples (زيدٌ كثيرُ الرماد – Zaid has got a lot of ashes) and (زيدُ جبانُ الكلب – Zaid has got a coward dog) which I give to my students in Arabic stylistics do not relate to them. Do these Arabic examples mean that Zaid received a massive gas bill or that his dog does not bark? The best approach to unearth the Arabic culture-bound rhetorical feature is to provide the intrinsic signification, i.e. non-metonymy expression which is (Zaid is very generous) for both examples. Receiving many guests a day requires continuous cooking which requires fire all the time that leaves accumulated ashes behind. The dog of the host family has become accustomed to several guests at day and night and does not bark at strangers anymore. Thus, it is described as 'coward' as a metonymy for the generosity of his owner. The same goes for the word 'owl' which has two opposite connotative meanings in Arabic and English cultures. The lexical item (بومة – owl) can be employed in Arabic as a metonymy for 'utter stupidity' whereas in English, it is the symbol of 'wisdom'.

Whereas both Arabic and English employ rhetorical expressions for the same notion, each language employs a different metaphor. For instance, while Arabic employs (جس النبض) which literally means (to touch the pulse), English employs a different metaphor for the same speech act, namely (to test the water) which literally means (إختبار الماء). Plants that are known to the speakers of the two languages may be labelled by different rhetorical effects. For instance, in English, we encounter the expression (sunflower) which alludes to a metaphorical meaning (the flower of the sun). Arabic, however, employs an allegorical expression that mirrors a more vivid metaphorical signification. In Arabic, the word (sunflower) means (عبّاد الشمس – the worshipper of the sun). Thus, metaphor is language and culture-specific since each language shuns the metaphor of the other language.

The pre-Islamic expression (mu^{c}allaqāt – odes) still dwells with us as speakers of Arabic. The seven well-woven poems were hung on the walls of Ka^{c}bah for people to read. Morphologically, the expression mu^{c}allaqāt is related to the verb (^{c}allaqa – to hang something). However, the odes were hung in order to be read and entertain or influence the audience. Modern standard Arabic has manipulated

this semantic overtone and employed it in journalistic political discourse. The verb (^{c}allaqa), however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (ta^{c}līq – commentary), (ta^{c}līq siyāsi – political analysis, i.e. leader, leading article, or newspaper comment), and (mu^{c}alliq siyāsi – a political commentator). Thus, rhetorically, we still have our own mu^{c}allaqāt which rather than hung are written in newspapers to be read for entertaining or influencing the readers. Thus, the pragmatic purpose of (mu^{c}allaqāt) and (ta^{c}līq) is still the same.

Arabic rhetoric has enabled the linguist to appreciate the pragmatic functions of different word orders. However, these pragmatic functions are also culture-specific such as the employment in reporting speech acts of al-musnad ilaihi and the ellipsis of al-musnad ilaihi (see 4.8.2.1 and 4.8.2.2 respectively), the definiteness or indefiniteness of al-musnad ilaihi (see 4.8.2.3 and 4.8.2.4 respectively), foregrounding and backgrounding of al-musnad ilaihi (see 4.8.2.5.1 and 4.8.2.6.2 respectively), and the linguistic process of restriction (see 4.11.5).

Arabic rhetoric has sufficiently applied systematic grammatical, semantic, and phonological criteria in the analysis of a given proposition. However, Arab scholars have not been unaware of foreign rhetorical studies. Arab rhetoric has been enriched by Greek, Persian, and Indian rhetorical tradition. The third Hijrah century has witnessed a vigorous translation campaign of foreign works such as those of Aristotle on rhetoric. For instance, the notion of a reporting proposition being true or false reaches back to the writings of Aristotle.

Arabic rhetoric is central to the sound appreciation of Arabic language and culture and an essential component of any Arabic undergraduate or postgraduate programme for the learners of Arabic as a foreign or second language. It is an invaluable tool for contrastive linguistic analysis, contrastive literary analysis, and translation studies. Arabic rhetoric is the bridge between syntax and semantics.

Language is an organism of sheer power. If language is the body, rhetoric is the soul. Rhetoric is the womb, the text is the foetus, and the writer/ speaker is the midwife. Like the foetus, the text is wrapped up with three layers: word order, figures of speech, and embellishments. Language without rhetoric is like curry without spices. In other words, al-lughatu bilā balāghah kal-ṭa^{c}āmi bilā milḥ – language without rhetoric is like food without salt. Although grammar is an essential component of language, it is rhetoric that clothes the speech act with elegance, effectiveness, and transparency. It is this premise that Rafā^{c}ah al-Ṭahṭāwi (1801–1873), the Egyptian man of letters, has expressed in his verse:

كلامٌ بلا نحوٍ طعامٌ بلا ملح   ونحوٌ بلا شعرٍ ظلامٌ بلا صُبح

A speech act without grammar is like food without salt and grammar without poetry is like darkness without morning.

For al-Ṭahṭāwi, poetry in the above verse alludes to effective language with rhetorical devices. In other words, language is the weapon and words are the bullets.

GLOSSARY OF ARABIC RHETORIC

Absolute metaphor	الإستعارة المُطلقة
Accusative nunation	التنوين بالفتحة
Active participle	إسمُ الفاعل
Acute discernment	نفاذ بصيرة
Addressee	المُخاطَب أي السامع أو القاريء
Affinity	(النسبة) في الكناية
Affirmation tools	أدوات التوكيد
Affirmed dispraise	تأكيد الذم بما يُشبه المدح
Allegorical attribution	إسناد مجازي
Allegorical subject	فاعل مجازي (غير حقيقي)
Allegory	المجاز
Alliteration	المُجانسة الإستهلالية
Allusion	التلميح / الخفاء (المعنى الخفي)
Ambiguity	المعاظلة
Amphigouri	الكلام الأجوف
Anagram	(التجنيس بالقلب ، جناس القلب ، الجناس التصحيفي) القلب
Anaphora	الضمير العائد على الإسم السابق له
Anaphoric reference	عودة الضمير على إسم سابق له
Annals	الحوليّات
Antimetabole	العكس (التبديل)
Antithesis	الطِباق (المُطابقة ، التكافؤ ، التضاد)
Apocopate article	أداة الجزم
Apodosis	جواب الشرط
Apology	إعتذار
Apostrophe	مُخاطبة غير العاقل
Apposition	البدل

Artistic imagery	التصوير الفني
Assertive (qad)	(قد) التحقيقية
Assimilation	الإدغام
Assonance	السجع
Asteism	تأكيد المدح بما يُشبهُ الذم
Astonishment	التعجُّب
Asyndetic proposition	جملة ليس فيها أدوات ربط
Asyndeton	الفصل
Attachments	متعلقات
Attribution	الإسناد
Avoiding redundant discourse	الإحتراز عن العبث
Āyah-final words	فواصل الآيات
Backgrounded inchoative	مبتدأ مُؤخّر
Backgounding	التأخير
Al-badīᶜiyyāt	قصائد البديع (البديعيات)
Blinded discourse	الإسلوب المُعمَّى (في الكناية)/ التعمية / الإلغاز
Blinding	التعمية (في الكناية)
Bombast	الحشو
Borrowed	المُستعار
Borrowed-from	المُستعار منه
Borrowed-to	المُستعار لهُ
Brevity succinctness	إيجاز القِصَر
Cacophony	تنافر الأصوات أو الحروف
Cadence	إيقاع الصوت
Case endings	حركات الأعراب
Catachresis	1. التعسُّف المجازي 2. اللحنْ
Cataphora	الضمير العائد على الإسم اللاحق له
Cataphoric reference	عودة الضمير على إسم بعده
Causality relationship	العلاقة السببية
Censure	عتاب
Chiasmus	تصالب الكلام (المُقابلة العكسية)
Circumstance	الحال
Circumstance sentence	جملة الحال
Cliticised pronoun	ضمير مُتصل
Coding	الإلغاز (في الكناية)
Cognitive allegory	مجاز عقلي
Cognitive clue	قرينة عقلية
Cognitive simile	تشبيه عقلي
Common noun	إسم جنسْ

Common signification	الجامع
Communicator	المتحدث أو الكاتب
Compatibility of discourse with context	ملائمة مُقتضى الحال
Complaint	شكوى
Complete jinās	الجناس التام (المماثل)
Complete non-relatedness	كمالُ الإنقطاع
Complete relatedness	كمالُ الإتصال
Complex assonance	السجع المعقَّد
Compound simile	تشبيه مُركّب
Conceit	حُسْن التعليل
Conditional (ammā)	(أمّا) الشرطية
Conditional particle	أداة الشرط
Conditional sentence	جملة شرطية
Conditional verb	فعل الشرط
Condolence	تعزية
Confirmed simile	تشبيه مُؤكّد
Congruent discourse	كلام مُتلائم
Conjoined to	معطوف على
Conjunction	الوصل
Conjunctive elements	أدوات الربط
Connotative meaning	المعنى الضمني (غير المعجمي)
Consolidation of judgement	تقوية الحُكم
Consonance	المناسبة أو التلائم
Construct noun phrase	مضاف ومضاف اليه
Context of situation	المقام (السياق)
Contextual effects	دلالات المقام
Contextual implicatures	معاني المقام (المعاني السياقية)
Contextual meaning	المعنى المقامي
Continuity and progression	الحُدوث والتجدد
Conversational implicatures	التلويح أو التعريض
Co-ordination	العطف
Co-ordination particle	أداة العطف
Definiteness	التعريف
Definiteness by proper noun	التعريف بالعلمية
Demonstrative pronoun	إسم الإشارة
Denial interrogative	الإستفهام الإنكاري
Denial reporting	الخبر الإنكاري

Denier	المُنكِر
Denotative meaning	المعنى الحقيقي (المعجمي)
Designation restriction	قصرُ تعيين
Detached pronoun	ضمير مُنفصل / ضمير الفصل
Detailed simile	تشبيه مُفصَّل
Dialectical mannerism	المذهب الكلامي
Diatribe	الخُطبة اللاذِعة
Diminution	1. التقليل 2. التصغير
Disjunction	الفصل
Dispraise	الذم
Distasteful style	إسلوب مكروه
Distorted jinās	الجناس المُحرَّف
Dual assonance	السجع المُزدوج
Effective discourse	لغة بليغة / كلام بليغ
Effective simile	تشبيه بليغ
Effective style	إسلوب بليغ
Elegance of discourse	حُسْن (جمال) الكلام
Elegance of introduction	حُسن الإستهلال
Elegant word order	حُسن النظم
Elegy	الرثاء
Ellipsis	الحذف
Elliptical succinctness	إيجاز الحذف
Eloquence	الفصاحة
Eloquent discourse	كلام فصيح
Embellishments	علم البديع
Enhanced metaphor	الأستعارة المُرشّحة
Epanodos	اللّف والنشر (الطي والنشر)
Epanorthosis	الإضراب
Epistrophe	تكرار النهاية
Epitrope	التسليم الخطابي
Epizeuxis	التكرار التوكيدي (التوكيد اللفظي)
Eulogy	الخُطبة المادحة
Euphemism	التهوين
Euphony	رخامة الصوت (إنسياب الكلام)
Evaluative discourse	لغة بأدوات توكيد
Evasive response	إسلوب الحكيم
Excepted	المستثنى
Excepted from	المستثنى منه

Exception	الإستثناء
Exception particle	أداة الإستثناء
Exception sentence	جملة إستثنائية
Exhortatory oratory	الخطابة الوعظية
Exordium	الإستهلال
Explicatures	المعاني الواضحة
Explicit metaphor	إستعارة تصريحية
Explicit negation	النفي الصريح
Explicit noun	إسم صريح
Explicit pronoun	ضمير ظاهر ، ضمير الفصل
Explicit simile	تشبيه مُظْهَر
Explicit speech act	كلامٌ مُصرّحٌ
Extra	تابع / فضلة
Fabricated jinās	الجناس المُلفق
False reporting	خبر كاذب
Figurative skills	الفن البياني
Figure of thought	الصورة البيانية
Figures of speech	علم البيان
Foregrounded predicate	خبر مقدّم
Foregrounding	التقديم
Forms of affirmation	أشكال التوكيد
Future relationship	العلاقة المستقبلية
Gathering oratory	الخطابة الحفلية
General negation	عموم السلب
Generalisation	التعميم
Generalisation relationship	علاقة العموم
Genitive	المجرور (حالة الجر)
Genitive nunation	التنوين بالكسرة
Government office clerks	كُتاب الدواوين / الكُتاب
Grammatical congruity	إئتلاف اللفظ نحْوياً
Grammatical incongruity	ضُعف التأليف
Grammatical unacceptability	اللحن (في الكناية)
Grammatically unacceptable	مرفوض نحْويًّا
Harangue	الخُطبة الحماسية
Head-tail	ردّ الصدر على العجز
Heavy affirmation (nūn)	نون التوكيد الثقيلة
Hiddenness	الخفاء (في الكناية)
Highly evaluative discourse	لغة مليئة بأدوات التوكيد

Homeoptoton	الترصيع
Hope	الرجاء / الترجي
Hypallage	المجاز المرسل
Hyperbole	المُبالغة (التبليغ ، الإغراق ، الغُلُو)
Ill-formedness	نظم فاسد ، نظم غير بليغ / غير فصيح
Imagery simile	تشبيه تمثيلي
Imaginary simile	تشبيه وهمي
Imperative	الأمر
Implicatures	المعاني الخفية
Implicit	مقدّر / محذوف / مُستتر
Implicit metaphor	إستعارة مكنية
Implicit pronoun	ضمير مُستتر
Implicit simile	تشبيه ضمني / تشبيه مُضمَر
Impossibility	الإستحالة / المستحيل
Inchoative	المُبتدأ
Incomplete jinās	الجناس غير التام
Incongruent discourse	كلام مُتنافر
Incongruity	تنافر
Incongruous sounds	أصوات متنافرة
Indefiniteness	التنكير (النكِرة)
Informing	الإنشاء
Initial (lām)	لام الإبتداء
Initial reporting	الخبر الإبتدائي
Inkhorn terms	الألفاظ الغريبة
Instrument relationship	العلاقة الآلية
Interrogative	الإستفهام
Interrogative implying negation	إستفهام إنكاري
Intertextuality	التناص
Intrinsic attribution	إسناد حقيقي (غير مجازي)
Intrinsic restriction	قصرٌ حقيقي (غير مجازي)
Intrinsic signification	معنى حقيقي
Inversion restriction	قصرُ قلب
Irony	السُخرية
Jinās	الجناس (التجنيس)
Joined sentence	الجملة المرتبطة
Least evaluative discourse	كلام بأدوات توكيد قليلة
Lexical affirmation	تأكيد لفظي
Lexical closeness in articulation	قرينة لفظية

Lexical clue	قرينة لفظية
Lexical congruity	إئتلاف الكلمات
Lexical embellishments	المُحسِّنات اللفظية
Lexical incongruity	تنافر الكلمات
Lexical item	الكلمة
Lexical likeness	كلمات متجانسة (التجانس)
Lexical meaning	المعنى المعجمي
Lexical oddity	غرابة الكلمة
Lexical well-formedness	حُسن اللفظ
Lexically alike words	كلمات مُتجانسة
Light affirmation (nūn)	نون التوكيد الخفيفة
Likened	المُشبَّه به
Likened-to	المُشبَّه
Linguistic allegory	مجاز لغوي
Linguistic deviation	الأنحراف
Linguistic instinct	السليقة
Linguistic patterns	هياكل لغوية
Linguistic signalling	الإيماء
Linguistic structures	تراكيب لغوية
Litotes	الإثبات بالنفي
Marked word order	إطار لغوي غير مألوف
Metabole	التكرار بعبارات مختلفة
Metalepsis	كناية الصفة
Metaphor	إستعارة
Metaphor components	عناصر (أركان) الإستعارة
Meter	الوزن
Metonymy categories	أقسام الكناية
Metonymy of an affinity	كناية النسبة
Metonymy of an attribute	كناية الصفة
Metonymy of a modified	كناية الموصوف
Mixed metaphor	الإستعارة المعيبة
Moderation	المساواة
Modes of reporting	أحوال الخبر
Modification	الوصف
Modified	الموصوف
Modifier	الصفة
Morphological congruity	ءإتلاف صرفي
Morphological incongruity	تنافر صرفي

Morphological jinās	جناس الإشتقاق
Morphological system	النظام الصرفي
Multiple antithesis	المُقابلة
Multiple simile	تشبيه مُتعدد
Naked metaphor	الأستعارة المُجرّدة
Natural disposition	الفِطرة
Naturalness	الإسترسال / عدم التكلّف
Necessary requirement relationship	العلاقة الملزومية
Negated antithesis	طباقُ السلب
Neologism	الألفاظ المُحدثة (المُحدَثْ)
Nominal sentence	جملة إسمية
Nominalised noun	المصدر
Nominative nunation	التنوين بالضمَّة
Non-allegorical attribution	إسناد حقيقي (إسناد غير مجازي)
Non-intrinsic signification	معنىغير حقيقي (معنى مجازي)
Non-intrinsic subject	فاعل غير حقيقي (فاعل مجازي)
Non-negated antithesis	طباقُ الإيجاب
Non-request informing	الإنشاء غير الطلبي
Non-resemblance jinās	الجناس اللاَّحِق
Nunation	التنوين
Obligation relationship	العلاقة اللازمية
Observation	الإرصاد (التسهيم)
Odd lexical item	كلمة غريبة / لفظة غريبة
Odes	المُعلقات
Open-minded	خالي الذهن
Oration	الخطابة
Orator	الخطيب
Order system	النظم
Original sentence	الجملة الأصلية
Oxymoron	الإرداف الخُلفي
Parallelism	المُوازنة (المُماثلة)
Paronomasia	التورية (الإيهام ، التخيير)
Part-to-whole relationship	العلاقة الجزئية
Partial negation	سلب العموم
Passive participle	إسمُ المفعول
Past relationship	اعتبار ما كان (العلاقة الماضوية)
Perceptible simile	تشبيه حِسِّي
Periphrasis	الأسهاب (الحشو)

Permanency	الثبوت
Personification	التشخيص (التجسيد)
Phonetic congruity	إئتلاف اللفظ صوتياً
Phonetic incongruity	تنافر الحروف (التنافر الصوتي)
Phonetically close words	كلمات مُتقاربة
Place of articulation	مخرج الحرف (مكان نطق الحرف)
Place relationship	العلاقة المحلية
Plural of multitude	جمع الكثرة
Plural of paucity	جمع القلة
Poetic license	الضرورة الشعرية
Poetry	الشعر
Political oratory	الخطابة السياسية
Polyptoton	جناسُ الإشتقاق
Polysemy	الإشتراك اللفظي
Polysendetic sentences	جُمَل فيها أدوات ربط
Polysendeton	الوصل
Portioning	التبعيض
Praise	المدح
Predicate	1. المسند 2. الخبر في النحو
Predicate status	أحوال المسند
Prefix	سابقة (فى الكلمة)
Premise	مُسلَّمة
Preposition and its complement	جار ومجرور
Prepositional phrase	جار ومجرور
Prohibition	النهي
Prolixity	التطويل
Pronominal	له علاقة بالضمير (ضميري)
Pronominalisation	عودة الضمائر على أسمائها
Pronoun	الضمير
Proper noun	إسم عَلَمْ
Prophet's praise	المديح النبوي
Prose	النثر
Prosody	العروض
Protasis	فعل الشرط
Proverbial metaphor	الإستعارة التمثيلية
Pun	1. التورية (الإيهام ، التخيير) 2. الجناس التام
Quadriliteral verb	فعل رباعي
Quotation	التضمين (الإستعانة ، الإبداع ، الرَّفو ، الإقتباس)

Raising suspense	التشويق
Rationalistic technique	المذهب الكلامي (مذهبُ المتكلمين)
Real world	الواقع
Rebuke	توبيخ
Rebut	يُفنِّد
Rebuttal element	أداة الإستدراك
Rebuttal of opponent's argument	تفنيد حُجّة الخصم
Regret	التنديم / الندم
Relative pronoun	الإسم الموصول
Reporting	الخبر
Reporting added value	لازم الفائدة
Reporting value	فائدة الخبر
Repugnant sounds	الكراهة في السمع
Request informing	الإنشاء الطلبي
Request reporting	الخبر الطلبي
Resemblance jinās	الجناس المُضارع
Restrained style	إسلوب مُقيّد
Restricted	المقصور
Restricted-to	المقصور عليه
Restriction	الحصر ، القصر
Restriction of a modified to a modifier	قصْرُ مَوصوفٍ على صِفةٍ
Restriction of a modifier to a modified	قصرُ صِفةٍ على مَوصوفٍ
Restriction particle	أداة قصر أو حصر
Result relationship	العلاقة المُسبَّبيّة
Reverse jinās	جناس القلب (جناس العكس)
Reverse simile	تشبيه مقلوب
Reversed order	المقلوب
Reward and punishment	الوعد والوعيد
Rhetoric	البلاغة
Rhetorical deficiency	عيب بلاغي
Rhetorical inimitability	الإعجاز البلاغي
Rhetorical question	الإستفهام البلاغي
Rhyme	القافية
Riddle	الخبر (في الكناية)
Sarcasm	الإستهزاء
Sceptical	مُتردد

Scholastic approach	المذهب الكلامي
Scholastic (rational) theology	علم الكلام
Scholastics	المُتكلّمون
Semantic affirmation	تأكيد معنوي
Semantic ambiguity	الغموض المعنوي
Semantic embellishments	المُحسِّنات المعنوية
Semantic feature	العَلاقة (الجامع)
Semantic incongruity	التنافر المعنوي
Semantic link	العَلاقة (الجامع)
Semantic meaning	المعنى الدلالي
Semantic well-formedness	حُسن المعنى
Shift	الإلتفات
Simile	التشبيه
Simile categories	أقسام التشبيه
Simile components	عناصر (أركان) التشبيه
Simile element	أداة التشبيه
Simile ends	طرَفَي التشبيه
Simile feature	وجهُ التشبيه
Single simile	تشبيه مُفرد
Sluggish sentence	جملة ثقيلة (مُتنافرة)
Sluggish style	إسلوب ثقيل
Solid style	إسلوب رصين
Solo restriction	قصرُ إفراد
Specific relationship	العلاقة الخصوصية (الخصوص)
Specification	التخصيص
Specificity	الإختصاص
Stagnation period	فترة الركود
Stanza	مقطع شعري
State of the addressee	حالة المُخاطَب
State relationship	العلاقة الحالية
Strong style	إسلوب رصين
Stylistic complexity	التعقيد الإسلوبي
Stylistic diversity	تلوين الخطاب
Stylistic impurity	الإبتذال (الغرابة)
Stylistic incongruity	التنافر الإسلوبي
Stylistic oddity	الغرابة في الإسلوب
Stylistic purity	الجزالة
Stylistics	علم الإسلوب

Subject	1. المُسند اليه 2. الفاعل
Subject status	أحوال المسند اليه
Sublime style	أسلوب رفيع
Substantiation	إقامة الحُجّة
Substituted relationship	العلاقة المُبدّلية
Succinctness	الأيجاز
Suffix	لاحقة (في الكلمة)
Superfluous particles	الأحرف الزائدة
Supplementary restriction	قصرٌ إضافي
Surprise particle (idhā)	(إذا) الفجائية
Symbolic poetry	الشعر الرمزي
Symbolism	الرمز (في الكناية)
Synopsis simile	تشبيه مُجْمَل
Syntactic structure	جملة مُفيدة
Tail-head	ردّ العجز على الصدر
Tanfīs	إستخدام سين الإستقبال (التنفيس)
Tapinosis	التحقير
Taswīf	إستخدام سوف (التسويف)
Text processing	فهمُ النص
Text producer	المتحدث أو الكاتب
Textual weaving	الحِبك النصّي
Triliteral verb	فعل ثلاثي
Truthful reporting	الخبر الصادق
Two ends of restriction	طرَفَيْ القصر
Underlying meaning	المعنى الباطني
Unmarked word order	إطار لغوي مألوف
Unnatural style	إسلوب مُتكلّف
Unnatural discourse	لغة متكلفة
Unnaturalness	التكلُّف / عدم الإسترسال
Unrestricted simile	تشبيه مُرْسَل
Untruthful reporting	الخبر الكاذب
Verb attachments	متعلقات الفعل
Verb status	أحوال متعلقات الفعل
Verbal sentence	جملة فعلية
Verbosity	الأطناب
Violation of linguistic norms	مخالفة القياس
Vocative	النداء
Well-formedness	حُسن الكلام / حُسن النظم / نظم بليغ / نظم فصيح

Well-woven poems	المُعلقات
Whole-to part relationship	العلاقة الكلية
Wish	التمني
Wish particles	أدوات التمني
Word form	شكل الكلمة
Word order	علمُ المعاني
Zeugma	العبارة الجامعة

NOTES

1 PREAMBLE TO ARABIC RHETORIC

1 Semantics is a branch of linguistics that is concerned with the study of meaning in a given language. In linguistic analysis, the linguist is concerned with the study of the semantic properties of a given language. Semantics also deals with semantic relations such as synonymy and antonymy as well as the analysis of sentences in terms of the semantic features of the constituent lexical items. For more details, see John Lyons (1977), Semantics, 2 vols, Cambridge: Cambridge University Press.

2 In linguistic studies, pragmatics is concerned with the study of language from the point of view of the language user, i.e. the communicator, the choices he or she makes in a speech event, the influence of context or the addressee's state on the selection of a specific syntactic structure, the communicative functions of a given speech act, the implicatures that an addressee can discern from a given sentence, and the psychological impact of a given sentence upon the addressee.

3 Linguistically, the notion of 'proposition' is part of grammatical and semantic analysis. This expression will be employed throughout the present work to refer to any Arabic speech act or statement in the form of a simple declarative sentence. In other words, the expression 'proposition' refers interchangeably to the notion of 'sentence'. However, in Arabic rhetoric, although different syntactic constructions can express the same proposition, these distinct constructions are context-sensitive, are carefully selected by the language user, and are tailored according to the psychological state of the addressee. In other words, distinct propositions express different pragmatic functions. However, theoretically speaking, both expressions 'proposition' and 'sentence' are employed in our work to refer to a group of lexical items which express a complete thought.

4 The impact of a speech act upon the text receiver is referred to by European linguists as perlocutionary effect. For more details, see Davis, S. (1980) 'Perlocutions', in Searle, J.R., Keifer, F., and Bierurisch, M. (eds), *Speech Act Theory and Pragmatics*, pp. 37–55 and Hickey, L. (1998) 'Perlocutionary, equivalence: marking, exegesis and recontextualiazation', in Hickey, L. (ed.) *The Pragmatics of Translation*, pp. 217–232.

5 Throughout the present work, the notion of well-formedness is employed to refer to the construction of Arabic sentences in terms of being grammatical. An effective sentence should not violate the syntactic conventions of Arabic. The result of breaking grammatical rules leads to ineffective and unacceptable discourse and the sentence is described as 'ill-formed' and rhetorically impotent. Thus, well-formedness is linked

to grammaticality. However, a well-formed sentence may be meaningless, as in:

سجنَ القاضي زيداً مدى الحياة لأنه بريءٌ مِن تهمة القتل – The judge has sentenced Zaid for life because he is innocent of murder.

This is an ineffective proposition because it is semantically ill-formed and its ill-formedness is attributed to the fact that it is semantically contradictory. Similarly, in:

ذهب الطفلُ الرضيعُ الى الجامعة لألقاء محاضرته على الطلاب – The baby boy has gone to the university to deliver his lecture to the students.

where ill-formedness is made because the sentence is employed in a non-allegorical sense. However, this proposition is well-formed if the text producer employs it as a metaphor to express sarcasm (see 5.4.2.2.1.2).

6 It is interesting to note that since the 1970s, the notions of context and text typology have received a considerable amount of interest in modern European linguistics.

2 HISTORICAL REVIEW

1 The word 'text' is employed throughout this work to refer to any written or spoken speech act be it a word, a sentence, or a full running text of any length. The expression 'text producer' applies to any communicator, i.e. speaker/writer, of any text.

2 ᶜIlm al-maᶜāni is a theory developed by the well-known rhetorician ᶜAbd al-Qāhir al-Jurjāni (d. 471 or 474 H). It is a grammar-governed word order system that refers to the changes in the order of sentence constituents so that distinct pragmatic functions can be attained. According to this discipline of Arabic rhetoric, a speech act does not only convey thoughts but also reveals the text producer's attitude that can be understood via the inferential ability of the addressee.

3 Abu ᶜUbaidah Maᶜmar b. al-Muthannā is the student of the well-known grammarian al-Khalīl b. Aḥmed al-Farāhīdi (100–175 H).

4 Al-Ṣarfah means (dissuasion or diversion) which is derived from the verb ṣarafa (to dissuade or divert someone from doing something). This notion is directly related to the notion of iᶜjāz of Qur'ānic discourse. This is introduced by the theologian Ibrāhīm al-Naẓẓām, the teacher of al-Jāḥiẓ, who claims that the iᶜjāz of Qur'ānic discourse in terms of the linguistic and rhetorical features is mainly attributed to the fact that Allāh has dissuaded the Arabs, i.e. ṣarafahum, from producing a discourse similar to that of the Qur'ān. Among other scholastics who are proponents of al-ṣarfah are al-Rummāni (d. 386 H) and Ibn Sinān (d. 466 H) while opponents of al-ṣarfah are those such as al-Khaṭṭābi (d. 388 H), al-Bāqillāni (d. 403 H), and ᶜAbd al-Jabbār al-Asad Ābādi (d. 415 H). For further details on the notion of iᶜjāz, see 2.5.

5 Aristotle wrote six books on logic which are known collectively as the *Organon*. These are Categoriae (Categories), De Interpretatione (On Interpretation), Analytica Priora (Prior Analytics), Analytica Posteriora (Posterior Analytics), Topica (Topics), and De Sophisticis Elenchis (On Sophistica Rekutations).

6 The context of situation and the educational state of the addressee also influence the selection of lexical items, as in:

إعطني الملح من فظلك – Please give me the salt.

which stylistically contrasts with its counterpart speech act:

إعطني خمسة غرامات من كلوريد الصوديوم من فظلك – Please give me five grams of sodium chloride.

because these two stylistically distinct speech acts occur in different contexts of situation and are produced for distinct addressees.

7 The other scholars who have provided serious work on ^{c}ilm al-badī^{c} are Qudāmah (d. 337 H) and then al-^{c}Askari (d. 395 H).

8 Al-Jurjāni's book *Dalā'il al-I^{c}jaz* is a major work on Arabic rhetorical studies in which he provides a fully fledged theory of word order known as ^{c}ilm al-m^{c}āni which literally means 'the science of meanings'. For al-Jurjāni, however, it theoretically means 'the meanings of syntax', i.e. semantic syntax. The major thesis of this theory is that a given proposition can have many additional, i.e. underlying, significations different from its surface structure, i.e. explicit, meaning. This, in a way, is a theory that bears resemblance to that put forward by the American linguist Noam Chomsky in his book *Syntactic Structures* in 1957 and *Aspects of the Theory of Syntax* in 1965 in which Chomsky claims that an infinite set of sentences can be generated by a finite set of grammatical rules. In other words, various grammatical patterns can be generated from a single linguistic construction.

9 Reference to the notion of i^{c}jāz is usually associated with the difference in opinion on both the rhetorical and the theological levels between the two antagonists, the Mu^{c}tazilites and the Ash^{c}aries. From a rhetorical studies perspective, the major difference between them is whether the i^{c}jāz of the Qur'ān is attributed to its eloquence or to its word order. From a theological point of view, however, their difference is more serious. The Mu^{c}tazilites claim that the Qur'ān is created while the Ash^{c}aries claim that the Qur'ān is not created. The other major difference between these scholastic rivals is related to Qur'ānic expressions that signify Allāh's epithets and names (ṣifāt wa'asmā' allāh). The Mu^{c}tazilites are opposed to assign human attributes to Allāh and claim that Qur'ānic expressions such as attributes or nouns denote allegorical, i.e., non-intrinsic, significations. However, the Ash^{c}aries claim that these Qur'ānic expressions and Allāh's attributes are non-allegorical and that their meanings should be understood literally even though they are shared by human features. These include words like (al-^{c}arsh – the throne), (al-yad – the hand), (al-^{c}ain – the eye), (baṣīr – seeing), and (samī^{c} – hearing). Consequently, these differences have featured in their assignments of figures of speech in Qur'ānic discourse.

10 The rhetorical expressions al-khabar wal-ṭalab (reporting and requesting) are later on referred to by other rhetoricians as al-khabar wal-inshā' (reporting and informing) especially by al-Jurjāni (d. 471 or 474 H) who employs them in his new rhetorical discipline of ^{c}ilm al-ma^{c}āni (word order). See Chapter 4.

11 ^{c}Ali al-Jurjāni has confused the rhetorical features that belong to ^{c}ilm al-bayān (figures of speech), such as metaphor and simile, with rhetorical features that belong to ^{c}ilm al-badī^{c} (embellishments), such as antithesis, al-jinās and hyperbole.

12 It must be noted that due to the fact that Arabic and English are linguistically and culturally incongruous languages, the translations of the pragmatically charged inverted Arabic word orders cannot enjoy semantically equivalent English translations. Therefore, the translations may not mirror the same perlocutionary impact (see footnote 14 below) upon the Arab reader/hearer. Thus, the rhetorical effects and contextual implicatures of the Arabic sentences may not, at times, be echoed by their

English counterparts. The translation of these examples is only an approximation in terms of pragmatic signification and perlocutionary effect. On the notion of pragmatic overtones, see Chapter 4, and on the notion of perlocutionary effect, see footnote 19 in Chapter 4.

13 For Nils Erik Enkvist and others (1964: 25), style is also defined as a deviation from a norm and norms seem to be roughly circumscribed by context, including time, place, and situation. From a theoretical linguistics point of view, Arabic has basic word order and derived word order. The latter category of order is referred to as derived order since it is derived through grammatical rules from the basic order. For more details on this linguistic-stylistic feature of constituent ordering in Arabic discourse, see Abdul-Raof 1998 (chapter 3) and 2001 (chapter 1) for sentence structure in Arabic.

14 A speech act is produced as an act of communication in a given context for a given addressee in order to achieve certain perlocutionary effects on the addressee. Austin (1962: 101) defines perlocutionary effect as saying something that will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons; and it may be done with the design, intention, or purpose of producing them. A perlocutionary act for Austin (ibid: 109), therefore, is what we bring about or achieve by saying something, such as convincing, persuading, determining, or, even, say, surprising or misleading. For Davis (1980: 39), it is the speaker's causing the hearer to do something. For more details on the notion of perlocutionary effect, see footnote 19 in Chapter 4.

15 The relationship between text and context has been the focus of research in modern European linguistics which highlights the universal fact that the text unfolds in its context and that style is a link between context and linguistic form.

16 This indicates that al-Zamakhshari (467–538 H) does not recognise ^{c}ilm al-badī^{c} as an independent field of rhetorical studies and that he includes its features within the discipline of ^{c}ilm al-ma^{c}āni.

17 The first rhetorician who has provided serious research in the field of al-badi^{c} is Ibn al-Mu^{c}tazz (d. 296 H) whose book *al-Badī^{c}* provides the first detailed account of embellishments in Arabic, i.e. al-badi^{c} rhetorical features. Rhetoricians like Ibn al-Mu^{c}tazz and Qudāmah (d. 337 H) recognise ^{c}ilm al-badī^{c} as an independent rhetorical discipline while al-Zamakhshari, al-Rāzi (544–606 H), and al-Sakkāki (d. 626 H), do not regard ^{c}ilm al-badī^{c} as an independent rhetorical field and have merged its features with ^{c}ilm al-ma^{c}āni.

18 Badr al-Dīn b. Mālik al-Ṭā'i is the son of the well-known Arab grammarian Ibn Mālik who wrote the *Alfiyyah* on Arabic grammar. It is a poem compiled of 1000 verses explaining Arabic grammatical rules.

19 It is interesting to note that a summary of an already summarised account has also appeared in the eighth Hijrah century. For instance, al-Qizwīni's first book *Talkhīs al-Muftāḥ* which is in itself a summary of al-Sakkāki's book *Muftāḥ al-^{c}Ulūm* is again summarised by other rhetoricians such as Aḥmed b. ^{c}Ali al-Subki (d. 773 H) and Sa^{c}ad al-Dīn Mas^{c}ūd al-Taftāzāni (d. 791 H). Thus, al-Qizwīni's summarised book is summarised again.

20 The verb (a^{c}jaza) is a quadriliteral verb with an initial hamzah (fi^{c}il rubā^{c}i mahmūz), i.e. beginning with a redundant hamzah (hamzah zā'idah). Each quadriliteral verb on the pattern of (af^{c}ala), its nominalised noun should be on the pattern of (if^{c}āl) as in (a^{c}jaza / i^{c}jāz), (aslama – to become a Muslim / islām – Islam), (akhraja – to get some thing or someone out / ikhrāj – getting some thing or someone out), and (a^{c}lama – to inform / i^{c}lām – informing).

21 For the Mu^{c}tazilites, like al-Jāḥiẓ, the expression al-faṣāḥah (eloquence) is employed whenever they refer to the notion of i^{c}jāz of Qur'ānic style. In other words, for them, al-faṣāḥah is synonymous with i^{c}jāz. However, the Ash^{c}aries, like al-Jurjāni and al-Baqillāni, employ the expression order system rather than al-faṣāḥah when they deal with the notion of i^{c}jāz. Therefore, in terms of the rhetorical analysis of the notion of i^{c}jāz, the expression 'al-naẓm', i.e. order system, is a jargon employed by the Ash^{c}aries while the expression 'al-faṣāḥah', i.e. eloquence, is a jargon employed by the Mu^{c}tazilites who deny that i^{c}jāz is attributed to order system. The Mu^{c}tazilites also employ al-faṣāḥah to denote lexical and semantic well-formedness and consider eloquence as a characteristic feature of effective speakers.

22 Intertextuality is one of the seven standards of textuality developed by Robert de Beaugrande and Wolfgang Dressler (1981). It is a text linguistic feature that refers to the dependence of a text upon another. In other words, the production and intelligibility of a given text depends upon the participants' awareness of other texts.

3 ELOQUENCE AND RHETORIC

1 The full name of this pre-Islamic poet is Rabī^{c}ah b. Dubai^{c}ah who was the Knight of his tribe called Bakr. Jaḥdar, however, is his nickname which means (short).

2 This is similar to stylistic oddity in English when we wrongly use the words (purse) and (handbag) with masculine nouns. In other words, these two words collocate with feminine nouns, i.e. they are items that belong to ladies. For men, the alternative words (wallet) and (bag) are used.

3 Rhetoric is aimed at the heart and mind of the addressee. This is typically true in argumentation (al-jadal) which is a vital aspect of rhetoric. The audience should be addressed according to the level of their understanding as well as their psychological and ideological state. There are free-minded people whose support to one's argument is quite possible. Other people, however, may be sceptical of the communicator's premise, like floating voters in an election campaign. The third category of audience is those who reject what one says. An effective communicator needs to be capable of proving a point of view correct, rebutting a mistaken opinion, and substantiating a claim. Thus, a rhetorically effective text should be pitched at the right level of the addressee's state of mind.

4 For Sperber and Wilson (1986: 15), context is a psychological construct, a subset of the hearer's assumptions about the world. From the context, the propositional form of the speech act and the propositional attitude expressed can be inferred (ibid: 193). For more details, see footnote 6 in Chapter 2.

5 Different word orders of a given proposition lead to distinct inferable interpretations. In other words, word order change is rhetorically and semantically oriented. Various degrees of rhetorical effect are conveyed by different written/spoken texts by different text producers who are expected to employ various sentence structures, synonyms, and forms of brevity and verbosity.

4 WORD ORDER

1 Enkvist, N.E., Spencer, J., and Gregory, M.J. (1964) *Linguistics and Style*, London: Oxford University Press, p. 30 refers to the relationship between context and style. Contexts, in the view of Enkvist *et al.*, vary from one language, culture, and time to another.

2 Information structure is primarily concerned with the order of lexical items within a sentence. In other words, it is related to the structure of sentence constituents in terms of their communicative value. Lexical items can provide either old information that is known already to the addressee or new information that is not known to the addressee. Old information usually occurs sentence-initially and new information may occur sentence-finally. Old information carries a low communicative value, i.e. low informativity, while new information relays a high communicative value. This is an account that is related to functional sentence perspective (FSP) and the Prague school of linguistics. The FSP is particularly concerned with the communicative dynamism that is attributed to information structure within a given proposition. Quirk, R., Greenbaum, S., Leech, G., and Svartvik, J. (1972) *A Grammar of Contemporary English*, London: Longman, p. 937 are critical of the grammars of the past which, in their view, have neglected this aspect of language and praise modern linguistics that has made a clear contribution to the understanding of how language works.

3 The linguistic phenomenon of word order change that leads to change in meaning and stylistic overtones has received a great deal of interest by modern European linguists. Among European scholars who refer to the aesthetic effect of word order change are Firbas, J. (1966) 'On defining the theme in functional sentence analysis', *Travaux Linguistiques de Pragne*, 1, pp. 267–280; Chafe, W.L. (1974) 'Language and Consciousness', *Language*, 50, 1, pp. 111–133; Chafe, W.L. (1976) 'Giveness contrashireness, definiteness, subjects, topics and points of view', in Li, C. (ed.) *Subject and Topic*, pp. 26–55; Clark, H.H. and Clark, E.V. (1977) *Psychology and Language*, New York: Harcourt Brace Jovanovich Inc.; Hopper, P.J. (1979) 'Aspects of fore grounding in discourse', *Syntax and Semantics*, 12, pp. 213–241; and Andrews, A. (1985) 'The major functions of the noun phrase', in Shopen, T. (ed.) *Language Typology and Syntactic Description*, 1, pp. 62–154.

4 Pragmatic effects are context-sensitive, i.e. they are conditioned by the context of situation. The pragmatic effect is also related to the communicative function of the message.

5 It is worthwhile to note that the affirmation particle (إنّ) should be employed in the following four linguistic environments only:

i sentence-initially, as in:

إنَّ زيداً بريءٌ – Zaid is innocent.

ii when there is the affirmation letter (لـ) prefixed to the predicate of inna, as in:

ظننتُ إنَّ زيداً لقائمٌ – I thought that Zaid is standing.

اللهُ يشهدُ إنَّ المنافقينَ لكاذبون – God testifies that the hypocrites are liars, Q63:1.

iii after the oath, as in:

واللهِ إنَّ زيداً بريءٌ – By God, Zaid is innocent.

iv after the reporting speech initiated by verbs like (قال – to say), as in:

قال زيدٌ إنَّ عمراً عادلٌ – Zaid said that ᶜAmr was just.

قلتُ إنَّ أخاكَ مسافرٌ – I said that your brother was travelling.

Therefore, we can only employ (إنَّ) in the above sentences. However, we employ (أنَّ) in the following cases:

i when its predicate does not have the affirmation letter (لـ), as in:

ظننتُ أنَّ زيداً قائمٌ – I thought that Zaid was standing.

أعلمُ أنَّ الحديقة جميلةٌ – I know that the garden is beautiful.

أشهدُ أنَّ المشكلة عويصة – I testify that the problem is very complicated.

ii in interrogative speech acts, as in:

اتقولُ أنَّ زيداً بريءٌ ؟ – Did you say that Zaid is innocent?

أتظنُّ أنَّ زيداً مريضٌ ؟ – Do you think that Zaid is ill?

6 Different word orders generate distinct contextual implicatures, i.e. contextual effects (see footnote 11 later). These implicatures are inferable interpretations by the addressee in the light of the surrounding context of situation. Word order is also interrelated to effective discourse and what stylistic patterns are required to gain the information needed. For instance, if my friend Aḥmad is aware that (أختي – my sister) has arrived but does not know which means of transport she has taken nor does he know which day she has arrived, Aḥmad, as a communicator, needs to ask me three questions about my sister's arrival. However, he is expected to produce effective discourse. Which one of the following two sets of interrogative is a sublime effective style?

Set 1: أيومَ السبت جاءت أُختُكَ أمْ يومَ الأحد ؟ – Did your sister arrive on Saturday or Sunday?

أفي الطائرة جاءت أُختُكَ أم في السيّارة ؟ – Did your sister come by airplane or by car?

أماشيةً جاءت أُختُكَ أم راكبةً ؟ – Did your sister come on foot or by a means of transport?

Set 2: أجاءت أُختُكَ يومَ السبتِ ؟ – Did your sister come on Saturday?

أجاءت أُختُكَ في الطائرة ؟ – Did your sister come by airplane?

أجاءت أُختُكَ ماشيةً ؟ – Did your sister come on foot?

Rhetorically, the first set represents highly effective Arabic speech acts.

7 Status is used here to refer to the occurrence of subject, its ellipsis, its definite or indefinite forms, and its foregrounding or backgrounding in a given sentence. Status is also concerned with the linguistic conditions or the environment of the grammatical category of subject and predicate and their behaviour in terms of word order within a given sentence.

8 The notion of a reporting proposition being true or false is part of philosophical semantics which is concerned with the relations between linguistic structures and the phenomena in the world to which they refer. A reporting mode of discourse also considers the conditions under which a speech act can be either true or false, and the factors which affect the interpretation of language as used. This notion also falls under the philosophy of language.

9 The two Arabic linguistic categories 'al-musnad ilaihi' and 'al-musnad' are derived from the verb (asnada – to attribute something to someone). Therefore, by saying (زيدٌ جاهلٌ – Zaid is ignorant), we have attributed (الجهل – ignorance) to زيد . Thus, زيد is al-musnad ilaihi and جاهل is al-musnad. Arab grammarians have given five different labels to the sentence-initial noun (phrase) such as al-mukhbar ᶜanhu (someone or something that is reported about), al-muḥaddath ᶜanhu (someone or something that is talked about), i.e. the theme (topic) of the sentence, mubtada' (that with which a beginning is made, i.e. grammatically meaning the inchoative), fāᶜil muqaddam (foregrounded 'doer', subject), and al-musnad ilaihi (that to which something is attributed). It is also important to note that for Sībawaihi, the mubtada' is called al-musnad and the predicate is referred to as al-musnad ilaihi.

10 This is an identical approach to functional sentence perspective (FSP) of the Prague school of linguistics. For more details, see footnote 2 earlier.

11 For Sperber, D. and Wilson, D. (1986), *Relevance: Communication and Cognition*, Oxford: Blackwell, implicature is a contextual assumption or implication which a speaker manifestly intends to make manifest to the hearer. This is also to do with whether the intended interpretation of an utterance can be easily inferred by the addressee. For more details, see footnote 6 earlier.

12 Note the difference in spelling, functions, and stylistic patterns between the particles أمّا and إمّا . The first is an affirmation particle while the second, i.e. إمّا is an additive conjunctive element whose stylistic pattern is إمّا ... أو – either . . . or) as in:

إمّا أنْ توافق أو أنْ تنسحب مِن المحادثات – You either agree or withdraw from negotiations.

Most importantly, إمّا is not an affirmation particle.

13 In Arabic rhetoric, the near future with the (سـ) is referred to as al-tanfis which literally means (inhaling, airing, ventilation), i.e. the action takes place in as short a time as breathing. However, the far away future with the future particle (سوف) is called al-taswīf which literally means (procrastination) because it takes place after a long while.

14 The expression 'explicit pronoun' employed here refers to (ḍamīr al-faṣl) literally meaning (the separation pronoun). In Arabic grammar, pronouns are treated as nouns but the explicit pronoun is grammatically a particle (ḥarf) and not a pronoun proper. It is called 'explicit pronoun – (ḍamīr al-faṣl) because it separates the mubtada' (inchoative) from the khabar (predicate). For this reason, in grammatical analysis, we say (la maḥalla lahu min al-iᶜrāb – it has no place in grammatical analysis, i.e. it has no grammatical value). The explicit pronoun has the rhetorical function of affirmation. If we say:

سمير هو المدير – Samīr, he is the manager.

grammatically, we consider the noun (المدير – the manager) as khabar. However, if we say:

سمير المديرُ – Samīr is the manager.

grammatically, the noun (المدير – the manager) is regarded as an adjective. In terms of rhetorical effect, the khabar is communicatively more powerful and is of a higher rhetorical status than the adjective. Thus, (سمير هو المدير) is rhetorically more effective than (سمير المديرُ) thanks to the occurrence of the explicit pronoun (هو) that has elevated the status of the noun (المدير) to the khabar level in this speech act.

15 The word (ليكونا – and will be) is also spelled as ليكونَنْ .

16 Notice that the superfluous affirmation particle إنْ occurs after the negative particle (ما), while the particle (أنْ) occurs after the adverbial particle (لمّا).
17 The superfluous affirmation tool (بـ) co-occurs with the negation particle (لست) and it always occurs in the predicate part of (لست).
18 In theoretical linguistics, the employment of al-musnad ilaihi as a pronoun is referred to as co-referentiality, co-reference, or anaphoric reference (al-ḍamir al-ᶜā'id ᶜalā al-ism – the pronoun that refers back to the noun).
19 Perlocutionary effect is a term employed in the theory of speech acts to refer to an act, such as an act that frightens, insults, sympathises, persuades, requests, or promises, which is performed by an addressee and a particular effect is achieved on the behaviour, beliefs, feelings, etc. of the addressee. Thus, perlocutionary effect means the effect of a speech act upon the attitudes, behaviour, or beliefs of the addressee, as in the following command or request speech acts:

إفتح الباب رجاءاً – Open the door, please.

إخرَسْ – Shut up!

which have successfully managed to influence the addressee to open the door and to keep quiet. Therefore, we say the communicator has succeeded in getting the audience to bring about these perlocutionary effects that are wanted by the communicator. It signifies the fulfilment by an addressee of the communicator's intention through a given speech act. See Lyons, J. (1977) *Semantics*, 2 vols, Cambridge: Cambridge University Press, p. 731 and Crystal, D. (1983) *A First Dictionary of Linguistics and Phonetics*, London: Andre Deutsch, p. 262. See footnote 14 in Chapter 2.
20 The grammatical processes of foregrounding and backgrounding are sometimes referred to as 'right dislocation' and 'left dislocation'. The foregrounded element is referred to as 'left dislocated' for the English language. For Arabic whose writing system starts from right to left, this grammatical process should be called 'right dislocated', i.e. moving the sentence constituent to the right hand side of the sentence, i.e. Arabic sentence-initially. This process is also called extraposition. Modern European linguistic tradition has shown interest in this universal linguistic phenomenon which is found in several other languages. For more details, see Keenan, E.O. and Schieffelin, B. (1976) 'Foregrounding referents: a reconstruction of left dislocation in discourse', *Berkeley Linguistics Society*, 2, pp. 240–257; Andrews, A. (1985) 'The major fractions of the noun phrase', in Shopen, T. (ed.) *Language Typology and Syntactic Description*; Foley, W.A. and van Valin, R.D. (1985) 'Information packaging in the clause', in Shopen T. (ed.) *Language, Typology and Syntactic Description*, 1, pp. 282–364. In Arabic rhetorical studies, the foregrounding of al-musnad ilaihi, for instance, has several pragmatic functions (see point (3) in 4.8.2.1 and see 4.8.2.5.1). Among them is the rebuttal of an opponent's thesis, as in:

التدخينُ يُدمّرُ الرئتين – Smoking destroys the lungs.

which involves a foregrounded musnad ilaihi (التدخين – smoking). This particular grammatical construction is employed as a response to the opponent's flawed proposition (التدخين لا يظر بصحّتك – Smoking does not harm your health).
21 The theme in Arabic is a noun (phrase) that has been extraposed, i.e. moved, from its original position in the sentence, placed sentence-initially, is given the nominative status (ḥālat al-rafᶜ), has an anaphoric reference (ḍamīr rābiṭ) in the theme part of the sentence, and that the anaphora refers back to the extraposed theme and agrees with

it in number and gender. The theme is referred to as (al-muḥaddath ᶜanhu – the person/thing being talked about) or (mukhbarun ᶜanhu – someone/something being informed about). In terms of information structure, the theme usually represents known (old) information to the addressee while the theme constitutes unknown (new) information to the addressee. Therefore, Arab grammarians have defined it as (huwa al-maᶜlūmu aw al-maᶜrūfu ᶜinda al-mukhāṭabi – it is someone/something known to the addressee). For more details, see Abdul-Raof, H. (1998) *Subject, Theme and Agent in Modern Standard Arabic*, Surrey: Curzon, 74–113; al-Jurjāni, 'Abd al-Qāhir b. Muhammad (1984) *Dalā'il al-Iᶜjāz*, Cairo: Maktabar al Khānachi; Ibn al-Anbāri, 'Abd al-Rahmān (1886) Asrār al-ᶜArabiyyah, Leiden: E.J. Brill; Ibn ᶜAqīl Bahā' al-Dīn (1964) *Sharh Ibn 'Aqilᶜ alā Alfiyyat Ibn Mālik*, Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1, p. 232; Ibn Hishām al-Anṣarī (1969) *Mughni al-Labīb ᶜan Kutub al-Aᶜarib*, Damascus: Dār al-Fika, 2, p. 503. It is also worthwhile to mention here that this category of Arabic syntactic structures is referred to as 'derived order' sentences whose sentence-initial noun (phrase) is labelled as the 'theme' and is an extraposed constituent. It is through the grammatical process of extraposition that the theme occurs sentence-initially and is allowed to assume the nominative case marking regardless of the original case marking which reflects its original grammatical status. This category of Arabic constructions is triggered by discourse phenomena, and the re-ordering, i.e. different word orders, of the sentence constituents takes place for rhetorical purposes such as emphasis and thematisation.

22 A basic Arabic sentence refers to any simple affirmative active declarative sentence which has at least the two constituent units of subject and verb and may have other constituents such as direct object, indirect object, or an adjunct. This corresponds to the traditional transitive and intransitive Arabic sentence structure which involves a main verb as a necessary grammatical constituent. In terms of word order, any sentence constituent, such as a verb, a noun (phrase), or an adjunct can occur sentence-initially. The second category of Arabic simple sentences is that which does not involve a main verb but has one of the auxiliary sets of either (كانَ) or (إنَّ /أنَّ). For more details, see Abdul-Raof (1998), section 2.4.2.

23 For a nominal sentence (al-jumlah al-ismiyyah, i.e. any sentence that begins with a noun (phrase) or a demonstrative pronoun), the mubtada' (inchoative) represents the musnad ilaihi, and the khabar (predicate) represents the musnad. This includes the noun of inna and the noun of kāna (ism inna) and (ism kāna) respectively. In other words:

the mubtada' = al-musnad ilaihi
the khabar = al-musnad

For the verbal sentence (al-jumlah al-fiᶜliyyah), the subject (al-fāᶜil) or the subject of the passive sentence (nā'ib al-fāᶜil) represents the musnad ilaihi, and the verb (al-fiᶜl) represents the musnad. In other words:

al-fāᶜil / nā'ib al-faᶜil = al-musnad ilaihi
al-fiᶜl = al-musnad

However, a nominal sentence may also contain a verbal sentence, as in:

الذي بنى المدرسة حضر الإجتماع – The one who built the school attended the meeting.

where the nominal sentence (الذي بنى المدرسة – the one who built the school) includes a verbal sentence (حضر الإجتماع – attended the meeting). In this nominal sentence, we

have the relative pronoun (al-ism al-mawṣūl) (الذي – who) acts as al-musnad ilaihi and the verb (حضر – attended) acts as al-musnad. Also, the adverbial of time/place and the prepositional phrase (shubh al-jumlah) represent the musnad.

24 It is worthwhile to note that the adjective in the following sentences cannot be part of the musnad ilaihi because it is something that is extra in terms of the syntactic structure of the sentence rather than in terms of the meaning of the sentence:

درسَ الطالبُ الفقيرُ بجد – The poor student studied hard.

دُمِّرَتْ السيّارةُ الجديدةُ – The new car was destroyed.

where the musnad ilaihi noun phrases are (الطالبُ – the student) and (السيارةُ – the car) whose musnad elements are (درسَ – to study) and (دُمِّرت – to be destroyed). As for the adjectives, i.e. modifiers (الفقير – the poor) and (الجديدة – the new), as well as the prepositional phrase (بجد – hard), they are classified as extras (tābi[c]) or (faḍlah) and cannot be part of the musnad ilaihi. This is because the minimum sentence constituent units of the above sentence are:

درسَ الطالبُ – The student studied.

دُمِّرَتْ السيّارةُ – The car was destroyed.

Grammatically, the extra elements are lexical items that are added to the basic declarative sentence structure. For instance, (نهضَ زيدٌ – Zaid woke up) is a basic verbal declarative sentence consisting of two pillars ([c]umdah): a verb (نهض – woke up) and a subject noun (زيد – Zaid). Rhetorically, (نهض) is the musnad and (زيد) is the musnad ilaihi. However, one can add other extras such as a circumstance, i.e. an adverb (نهضَ زيدٌ مُبكّراً – Zaid woke up early), a prepositional phrase (نهضَ زيدٌ من النوم – Zaid woke up from his sleep), or a circumstance (نهضَ زيدٌ مسروراً – Zaid woke up happy). However, none of these extras can be part of the musnad ilaihi or of the musnad.

25 Since the prepositional phrase (shubh jumlah) always performs the rhetorical function of musnad, it maintains this function when it is foregrounded and placed after inna, as in:

إنَّ في اعتناءِكِ بدُروسِكِ دليلاً على حِرْصِكِ – Your concern about your lessons is a sign of your conscientiousness.

where the prepositional phrase (في اعتناءِكِ بدُروسِكِ – your concern about your lessons) is the musnad and the noun (دليلاً – a sign) is the musnad ilaihi and is grammatically the noun of (إنَّ).

The same applies to the following sentences:

إنَّ في احترامِكَ لمُدرِّسيكَ إحتراماً للعِلمِ – Your respect to your teachers is a sign of your respect to knowledge.

إنَّ في اعتناءِكَ بدروسِكَ فائدةً كبيرةً – Your concern about your lessons has a great advantage.

where the musnad units are (في احترامِكَ لَمدرِّسيكَ – your respect to your teachers) and (في اعتناءِكَ بدروسِكَ – your concern about your lessons) and their musnad ilaihi parts are (إحتراماً – respect) and (فائدةً – advantage), respectively.

It also applies to longer sentences, as in:

إنَّ في مُراعاةِ حقوق الإنسان ونشر العدالة وتحقيق الرفاه الإجتماعي أمراً مُهماً

The maintenance of human rights, the spread of justice, and the realisation of social welfare are important matters.

where the musnad element is represented by the long prepositional phrase:

في مُراعاةِ حقوق الإنسان ونشر العدالة وتحقيق الرفاه الإجتماعي – the maintenance of human rights, the spread of justice, and the realisation of social welfare whose musnad ilaihi part is the noun (أمراً – matter).

However, if we take out the preposition (في), we get the following grammatical construction:

إنَّ اعتناءِكِ بدُروسِكِ دليلٌ على حِرْصِكِ

Your concern about your lessons is a sign of your conscientiousness.

where the noun of (إنَّ) which is (اعتناءِكِ بدُروسِكِ – your concern about your lessons) acts as the musnad ilaihi and the noun (دليلٌ) acts as the musnad.

26 Each inchoative (mubtada') has a predicate (likulli mubtada'in khabarun). However, an inchoative may occur without a predicate (mubtada' khabaruhu maḥdhūf, i.e. mubtada' laisa lahu khabar). In this case, the predicate is ellipted (muqaddar, i.e. maḥdhūf). In other words, the predicate is implicitly understood by the text receiver, as in:

Speaker A: ماذا معكَ ؟ – What have you got with you?

Speaker B: كتابٌ – A book.

where we have the inchoative (كتابٌ – a book) performing the rhetorical function of musnad ilaihi whose predicate, i.e. the musnad, is ellipted. Thus, speaker B implicitly means (كتابٌ – with me a book). Therefore, the ellipted khabar (معي – with me) performs the rhetorical function of al-musnad and the grammatical function of a foregrounded predicate (khabar muqaddam), while the noun (كتابٌ – a book) performs the rhetorical function of al-musnad ilaihi and the grammatical function of a backgrounded inchoative (mubtada' mu'akhkhar).

However, in:

Speaker A: ماذا اشتريتَ ؟ – What have you bought?

Speaker B: كتاباً – A book.

the noun (كتاباً – a book) is an object, i.e. it performs a grammatical function only and does not act as a musnad ilaihi. The rhetorical function of musnad ilaihi is undertaken by the implicit subject pronoun (أنا – I) within the verb (اشتريت – (I) bought) and this verb acts as the musnad for the implicit musnad ilaihi (أنا). Thus, speaker B's full

reply is:

أنا اشتريت كتاباً – I bought a book.

where (كتاباً) is an extra element (tābi^c) because it is an object.
Similarly, in:

Speaker A: كيفَ حالُك – How are you?
Speaker B: بخير – Fine.

where the answer (بخير – fine) acts as a grammatical predicate without an inchoative, i.e. the inchoative is ellipted. Thus, grammatically, the full answer of Speaker B should be:

أنا بخير – I am fine.

where we have an inchoative (أنا) + predicate (بخير). Thus, rhetorically, (أنا) is the musnad ilaihi and (بخير) is the musnad.

Other examples of a mubtada' (musnad ilaihi) with an ellipted khabar (musnad) are the following constructions:

لولا سالمٌ لضربتُكَ – Had it not been for Sālim, I would have smacked you.

لولا زيدٌ لخسِرَ الفريقُ – Had it not been for Zaid, the team would have lost.

In these examples, the musnad ilaihi elements are (سالم) and (زيد) whose musnad nouns are ellipted, which are implicitly understood as (موجود – present) which grammatically functions as the khabar. Thus, the full sentences are:

لولا سالمٌ موجودٌ لضربتكَ – Had Sālim not been present, I would have smacked you.

لولا زيدٌ موجودٌ لخسر الفريقُ – Had Zaid not been present, the team would have lost.

In other words, these latter two sentences can be reduced to their minimal constituent units that form a musnad ilaihi (mubtada') and a musnad (khabar): (سالمٌ موجودٌ) and (زيدٌ موجودٌ), respectively.

The ellipsis of the musnad ilahi subject noun phrase also occurs in the following sentences:

أخشى أنْ تتأخَّر المحاضرة – I am worried that the lecture may be delayed.

أخشى أنْ تتأخَّر عن المحاضرة – I am worried that you may be late for the lecture.

where the ellipted musnad ilaihi in the first sentence is the implicit subject (أنا – I) within the verb (أخشى – to be worried). However, we have two ellipted musnad ilaihi elements in the second sentence which are the implicit subject (أنا – I) within the verb (أخشى – to be worried) and the subject (أنتَ – you (singular, masculine)) within the verb (تتأخّر – to be late). It is also interesting to note that explicit, i.e. non-ellipted, musnad ilaihi nouns can be employed with the same verbs and sentence structures.

Thus, we can say:

يخشى زيدٌ أنْ يتأخّر الطلابُ عن المحاضرة

Zaid is worried that the students may be late for the lecture.
where we have (زيدٌ) and (الطلابُ) as explicit musnad ilaihi subject noun phrases.

27 Nominalisation in Arabic is of two kinds:

1 The nominalised noun that is the verbal noun (ism al-fi[c]l) which is derived from the verb root, as in (كتابة – writing) which is morphologically related to the verb (كتب – to write).

2 The nominalised noun with the particle (إنْ). This category of nominalisation is referred to in Arabic grammar as (al-maṣdar al-mu'awwal) and its grammatical pattern is (إنْ + present tense verb), as in:

إنْ تكتب أفضل لك – It is better for you to study.

The nominalised unit (إنْ تكتب) acts as al-musnad ilaihi and (أفضل) is the musnad. This nominalised unit (إنْ تكتب) can be made into an ordinary nominalised noun (كتابة). Thus, we get (كتابة) which semantically designates the same signification.

28 It is worthwhile to distinguish between the following two syntactic structures and the rhetorical functions of their relevant constituents:

1 هذا رجلٌ – This is a man.

2 هذا هو الرجلُ – This is the man.

In sentence 1, the demonstrative pronoun (هذا) has the rhetorical function of musnad ilaihi and the noun (رجل) is the musnad. However, in sentence 2, the demonstrative pronoun (هذا) maintains the rhetorical function of musnad ilaihi but the musnad is represented by (هو الرجلَ) which grammatically consists of a mubtada' and a khabar. In other words, the noun phrase (هو الرجل) acts as a unit whose rhetorical function is a musnad.

29 It should be pointed out that when al-musnad ilaihi occurs in the indefinite form, it should be foregrounded, as in all the examples of 4.8.2.4. However, when a prepositional phrase, an adverb of time, or an adverb of place is foregrounded, the musnad ilaihi occurs in the indefinite form, as in:

للحديقة بُستانيٌّ – There is a gardener for the garden.

في الحديقة زهورٌ – There are flowers in the garden.

في الدار رجلٌ – There is a man in the house.

where al-musnad ilaihi noun phrases are (بستاني – a gardener), (زهور – flowers), and (رجل – a man) respectively which are indefinite nouns. The unmarked (expected) grammatical structures are (البُستانيُّ للحديقة), (الزهورُ في الحديقة), and (الرجلُ في الدار) respectively. In these unmarked nominal sentence structures, the sentence-initial musnad ilaihi has to occur in the definite form. In other words, prepositional phrases and adverbs of time and place, which are called shubh al-jumlah, have the rhetorical function of musnad whether they occur sentence-initially (foregrounded) or sentence-finally (backgrounded).

30 Foregrounding al-musnad ilaihi is a stylistic shift that is prototypical to Qur'ānic discourse. For the same pragmatic function, al-musnad ilahi in Qur'ānic Arabic is also foregrounded for rebuttal and substantiation. This form of word order occurs after denial statements have been made. Thus, to rebut the opponents thesis, the musnad ilaihi is fronted in the subsequent proposition, as in:

أللهُ أنزلَ منَ السماء ماءً ... أللهُ خلقَكم ثم يتوفّاكم ... أللهُ فضَّلَ بعضكم على بعض في الرزق ...
الله جعلَ لكم منْ أنفسِكم أزواجا ...

Allāh has sent down rain from the sky . . . Allāh created you, then He will take you in death . . . Allāh has favoured some of you over others in provision . . . Allāh has made for you from yourselves mates, Q16:65–72.

where the musnad ilahi subject (الله – Allāh) is foregrounded in the above sentences and which is also pragmatically employed as a rebuttal to the previous sentences of Q16:51–64 which allude to the denial of God's favours and to polytheism. The same stylistic technique of foregrounding the musnad ilaihi occurs once again in Q16:78,80, and 81 for the same pragmatic function of rebuttal and substantiation as a result of the denial statements that have occurred in Q16:73–76.

31 According to Arabic grammar, there are two categories of inchoative (mubtada'):
1 an inchoative that requires a predicate (khabar), as in:

الربيعُ جميلٌ – Spring is beautiful.

where (الربيع – spring) is the inchoative (i.e. musnad ilaihi) and (جميل – beautiful) is its predicate (i.e. musnad).
2 an inchoative that requires a subject (fā^c^il) or subject of a passive sentence (nā'ib al-fā^c^il) which stands for (yasuddu masadd) the predicate. This syntactic structure occurs only when the inchoative is an active participle or a passive participle. Let us consider the following examples:

أمسافرٌ أخوكَ الى باريس ؟ – Is your brother travelling to Paris?

أمُهمَلَةٌ الواجباتُ ؟ – Is school work neglected?

In the first speech act, the inchoative (مُسافِر – travelling) occurs as an active participle. Because it is an inchoative, it requires a predicate, and also because it is an active participle, it requires a subject. It is also important to note that the active participle in Arabic performs the grammatical function, i.e. enjoys the grammatical status, of a verb. Therefore, the first sentence is semantically equivalent to (أسافر أخوكَ الى باريس ؟ – Has your brother travelled to Paris?) Thus, (مُسافر – travelling) performs the grammatical function of an inchoative and the rhetorical function of musnad, and (أخوكَ – your brother) performs the grammatical roles of subject (fā^c^il) and predicate (khabar) as well as the rhetorical function of musnad ilaihi.

Similarly, in the second speech act, the inchoative (مُهمَلَةٌ – neglected) occurs as a passive participle. Because it is an inchoative, it requires a predicate, and also because it is a passive participle, it requires a subject of the passive sentence (nā'ib al-fā^c^il). Therefore, the second sentence is semantically equivalent to (أُهْمِلتْ الواجباتُ – School work is neglected). Thus, in the original sentence above, the expression (مُهمَلَةٌ – neglected)

enjoys the grammatical function of inchoative and the rhetorical role of musnad, and (الواجباتُ – school work) performs the grammatical role of subject of a passive sentence and predicate in addition to the rhetorical role of musnad ilaihi.

32 It is important to note the difference between the following constructions and their rhetorical functions:

1 مَنْ درَسَ ؟ – Who studied?

2 مَنْ يدرُسُ ينجحُ – Whoever studies will succeed.

In sentence 1, we have a verbal interrogative sentence whose interrogative particle (مَنْ – who) does not have any rhetorical function, i.e. it acts neither as the musnad ilaihi nor as the musnad. Similarly, in sentence 2, we have a conditional sentence where (مَنْ – whoever) has the grammatical function of a conditional particle which has no rhetorical function, i.e. it is neither a musnad ilaihi nor a musnad. This conditional particle is semantically equivalent to relative pronoun (الذي – who). Therefore, the semantic unit (مَنْ يدرسْ – whoever studies) as a whole performs the rhetorical function of al-musnad ilaihi and the verb, i.e. the apodosis, (ينجح – to succeed) is the musnad.

33 There are two kinds of the particle (لا) in Arabic:

1 prohibition (لا) which occurs before the verb, as in (لا تجلس – Do not sit down).
2 negation (لا) which occurs before the noun which can either be a proper noun such as (زيد – Zaid), (سلمى – Salmā), (أوربا – Europe), and (بغداد – Baghdad) or a common noun such as (رجل – man), (إمرأة – woman), and (قطة – cat). When the negation particle (لا) occurs before a common noun, it grammatically functions like the particle (إنّ) and its set (inna wa akhawātuhā). Thus, in:

لا أحدَ موجودٌ – There is no one available.

لا رجُلَ قائمٌ – There is no man standing up.

we have the particle (لا) as part of the (إنّ) set which is regarded as a negation particle for common nouns, the nouns (أحدَ – one) and (رجُلَ – man) are in the accusative case because they are the subjects of (لا), and (موجودٌ – available) and (قائمٌ – standing up) are in the nominative case because they are the predicates of (لا). However, when (لا) occurs before a proper noun, the noun takes the nominative case and grammatically functions like a co-ordination particle as well as a negation particle, as in:

أتى أحمدُ لا عمرُ – Aḥmad came not ᶜAmru.

5 FIGURES OF SPEECH

1 For McLaughlin (1995: 81, 87), recent psychological theory also points to the powerful impact of figures of speech in the unconscious. Figures of speech exert a more than rational influence on readers or listeners. We might dream of being in a church, or in a black car, or of wearing a black suit, all details experientially related to funerals and the rites of death. In this case, we create a metonymy in which these

details stand in for the fear of death that we cannot face directly. What these processes suggest is that figurative activity is deeply rooted in all our mental life and that the figures of speech used in a speech act can bring us into contact with powerful psychological forces.

2 It should be pointed out that in effective simile (al-tashbīh al-balīgh), the simile feature (wajhu al-shabah) is equivalent to the semantic link (or semantic feature) (al-ᶜalāqah or al-jāmiᶜ) in metaphor. However, each of these two labels is ad hoc to its relevant figure of speech.

3 It is interesting to note that the hypallage word (بيت – a house) allegorically signifies (زوجة – a wife) since the 'wife' provides 'the comfortable atmosphere and warmth' for the husband. Also, the hypallage word (مجلس) refers to the non-allegorical signification (غرفة الضيوف – guests' room).

6 EMBELLISHMENTS

1 ᶜAbd Allāh b. al-Muᶜtazz is an Abbasid Caliph and is related to the Abbasid Caliph Hārūn al-Rashīd. He is a well-known poet and a distinguished man of letters. He is fascinated by al-badīᶜ features which he employs recurrently in his poetry. He was murdered in 296 H.

2 Fabricated jinās can also be represented by English expressions such as (one in two) and (four to five) which sound like (one and two) and (forty-five) respectively when they are pronounced smoothly as a unit.

CONCLUSION

1 Since the emergence of transformational generative grammar developed by Noam Chomsky in the 1960s, modern European theoretical linguists have focused on the notion of 'generative grammar' which claims that the communicator can generate from a finite set of grammatical rules an infinite set of syntactic structures (see Chomsky 1965). George Yule (1985) has dealt with the same notion which he calls 'productivity'. This is also called 'open-endedness' or 'creativity' which is a universal linguistic feature concerned with the manipulation of linguistic resources by the communicator in order to produce new sentences. Productivity also denotes that the potential number of speech acts that we can produce as language users is in fact infinite.

2 The notion of standards of textuality has been introduced by de Beaugrande and Dressler (1981). They claim that textness is achieved by seven standards of textuality without which a text ceases to qualify as a text. These are cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.

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